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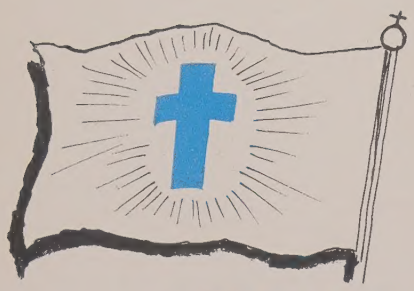

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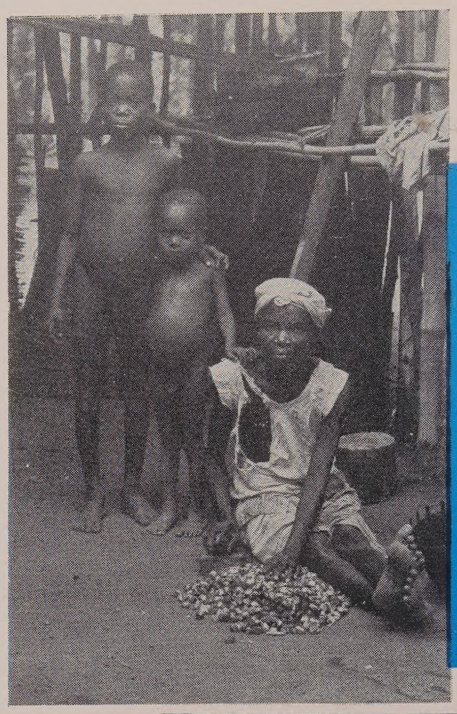

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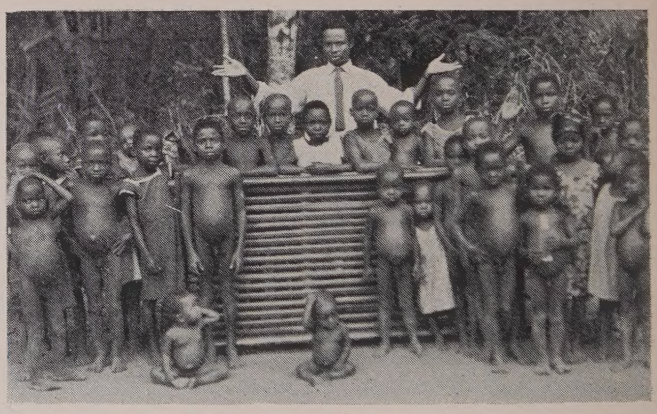

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Action

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NAE STATEMENT OF FAITH:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Just a Minute

A sixty-second devotional by

WILLIAM S. DEAL

LONGFELLOW could take a worthless sheet of paper, write a poem on it and make it worth thousands of dollars. That is Genius.

Rockefeller could write his name on a piece of legal paper and make it worth millions of dollars. That is Capital.

Uncle Sam can engrave the proper emblem on another type of paper and make it legal tender for exchange in any place. That is Money.

An author can take a batch of paper and in a few days turn out a book that will sell by the thousands. That is Success.

A singer or musician can lift an audience to noble aspirations by one performance which will be remembered for years. That is Inspiration.

But God alone can take a worthless soul filled with sin and heartache, and by His matchless grace lift it to heights of blessedness and usefulness. This is Salvation.

In His redeeming love and grace God has often demonstrated how He can take a most worthless life and bring out in it the beauty of a Christ-centered life. The wonder of it is that God can "make something out of nothing," and furnish the "nothing" out of which to make it! St. Paul showed us how through Christ he was made "all things to all men," and yet he considered himself "less than the least of all saints."

No less true today than when it was demonstrated by the Apostle Paul is the fact that the greatest possibility of all lies in the heart and mind of an individual. Even though we are so taken up with the astounding possibilities of our present scientific age this truth remains unshaken.

It is certain that if we give ourselves wholly to God that He can accomplish far greater things than we might have ever dreamed. Nowhere else but in the soul of man do such possibilities exist. Now, because this is true let us bestow the most effort where we can expect the largest dividend.

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NAE'S

by Glenn D. Everett

DURING THE 1960 political campaign, a number of threats were made against the National Association of Evangelicals and other church groups throughout the nation which felt that certain conditions which might ensue from election of a devout member of the Roman Catholic church to the office of President of the United States should be discussed and debated.

The Fair Campaign Practices Committee, headed by former Mayor Charles P. Taft of Cincinnati and a former president of the National Council of Churches, apparently felt that any discussion of religious issues was unfair and repeatedly criticized those church groups which were trying to conduct a reasonable and open discussion of a concern that was deeply felt by many citizens.

As an upshot of this, formal complaints were filed with the Internal Revenue Service that such groups as the NAE had violated their conditions laid down by Congress for tax exemption and should have their tax exemption certificate revoked for the year 1960 as a consequence.

Some of the inside story of what happened in the Internal Revenue Service and Department of Justice after these complaints were brought to their attention can now be disclosed.

We are gratified to report that the decision seems to have been firmly made that no revocations will be undertaken and, further, that the basis for this decision was not political expediency alone, but a deep-seated conviction on the part of many government attorneys who have studied the matter that the restrictions placed by Congress on religious groups are unconstitutional.

It is a little difficult to give the full story because Internal Revenue operates under wraps of secrecy imposed by law. They are specifically prohibited from discussing the case of any individual taxpaper, association, or corporation unless charges are filed in a court. However, bit by bit, a Washington correspondent who knows his way around can piece together a story and after three months of study of the situation, I am convinced I have a reasonably accurate picture of what happened.

Washington columnist Drew Pearson reported on November 30, 1960, that a complaint had been made against the NAE because of its distribution of Dr. George Ford's article, reprinted from *United Evangelical Action,* entitled "A Roman Catholic President—How Free From Church Control?"

Internal Revenue would never confirm they had received a formal complaint, nor have they said what they have done with it if they did. Pearson's story, however, followed two months of exceedingly "tough talk" by Internal Revenue agents who give "background" information to newspapermen on a "not for attribution to us" basis.

The basic reply of Internal Revenue to inquiries about church groups was to provide inquirers with a copy of the law with assurance that it would be enforced impartially.

Tax-exempt organizations are handled under Section 501 of the Internal Revenue Code. Subsection C describes the qualifications for tax exemption. Churches and organizations such as NAE derive their tax exemption from paragraph three which declares that corporations, foundations, etc., "organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes" shall be exempt from Federal taxes provided "none of the net earnings . . . inures to the benefit of any private shareholder or individual . . ."

Then appears the further restriction: "No substantial part of the activities of which is carrying on propaganda, or otherwise attempting to influence legislation, and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office."

This is the section under which, it was widely asserted, those church groups that issued any kind of literature at all discussing the religious issue in the campaign would suffer loss of tax exemption.

Internal Revenue holds that the clause "no substantial part" refers only to "propaganda" and that any participation at all in an election might be cause for revocation, even if it was only a small part of the over-all activities of the church or church group in question.

The Protestant groups, including NAE, which participated in this public debate, for the most part, scrupulously refrained from endorsing Vice President Nixon's candidacy or from categorically rejecting the candidacy of Senator John F. Kennedy, although asserting that it created problems for many Protestant voters. In the end, Mr. Kennedy, by his strong stand for church-state separation, obviously gained the support of many Protestant voters. He carried Georgia, for example, by nearly two to one.

However, Internal Revenue lawyers are inclined to hold that "intervention" in a campaign occurs if the net effect of the effort was to help one candidate more than his opponent, whether it was on his "behalf" or not.

Why then didn't Internal Revenue proceed to revoke tax exemption for 1960 for those organizations that may have violated this section?

The answer has been provided in good part as the result of a question which an irate evangelical pastor directed to me in Washington, via the NAE's Office of Public Affairs. He enclosed a copy of an AFL-CIO publication carrying the banner headline "Labor Endorses Kennedy" and he sent along the "Non-Profit Organization" mailing wrapper in which it had been mailed. Why didn't such open intervention in a political election violate their non-profit status, he inquired.

The answer is to be found in the other paragraphs of Section 501 C. Labor organizations derive their exemption under paragraph five which simply states that "Labor, agricultural, or horticultural organizations" are tax exempt. None of the restrictions as to political activity of paragraph three appear. Neither does the phrase "none of the profits of which inure to the benefit of any individual . . ."

In light of the disclosures concerning Teamsters' boss Jimmy Hoffa, I am beginning to wonder if there is some significance to the latter omission, but that will require more sleuthing over at the tax collecting headquarters.

The point is that there is no restriction whatsoever on political activity or lobbying for legislation by a labor union —or by the Farm Bureau, Grange, Farmers Union, or other agricultural groups which obviously are up to their neck in politics, too, from time to time.

Look further in this section and you find that under paragraph four, civic associations and various welfare groups get their tax exemption with no strings on political activity, such as support of local bond issues; and under paragraph six come "Business leagues, chambers of commerce, real estate boards, and boards of trade" with no political restrictions.

Mr. Everett is the Washington correspondent for Religious News Service.

A sleuthing Washington reporter brings to light all the facts in

THE STORY BEHIND 'TAX TROUBLES'

pointing up an inequity in the tax laws which permits discrimination against all religious organizations

This raises immediately a situation the lawyers call "classification." Congress has imposed on certain non-profit groups restrictions that do not apply to others. Can such classification be defended as reasonable and just or would it run afoul of the 14th Amendment with its "equal protection of the laws" provision or the First Amendment guaranteeing freedom of speech, press, and religion?

If it came to a court test, Protestant groups could make out a very good case that their vital interests in freedom of worship and maintenance of an atmosphere of church-state separation might be threatened by election of a President who did not share such concerns or was openly antagonistic to them. For that matter, election of a local mayor who openly espoused gambling or had tie-ins with the liquor industry could be a legitimate matter of concern to such church groups. Shall they be made to forfeit tax exemption as a condition for speaking out? Could this be done when other non-profit organizations are given the privilege of speaking out on their interests without penalty?

Well, if you want a good, tough legal assignment try taking that case to the United States Supreme Court in the face of the legal precedents. Almost every precedent that could be cited would be against the government. All the Department of Justice could say is that Congress wrote the law that way, not that it was necessarily constitutional to impose such discrimination.

Take a look at the logical consequences that would ensue if Internal Revenue revoked the tax exemption of NAE or any other religious group. The first thing that did occur to Internal Revenue, as a matter of fact, was that they had just finished explaining to Senator Harry F. Byrd (D., Va.), chairman of the tax-writing Senate Finance Committee, why they couldn't revoke the tax exemption of the National Association for the Advancement of Colored People. The NAACP draws its exemption as an "educational" group, although in the opinion of Senator Byrd a number of political and "propaganda" activities have been carried on with the aim of enacting and enforcing civil rights legislation.

It would be pretty hard to revoke exemption of religious groups and not revoke NAACP's. It would also be hard to avoid action against the National Education Association and the various state teachers' organizations throughout the nation which have plugged hard for Federal aid to education and higher teachers' salaries. Yet how could you impose a restriction against teachers that you wouldn't impose against veterans' organizations that advocate higher pensions, or the labor or agricultural organizations? That would be hard to justify.

Even more far-reaching precedents are seen. What about the church groups that were so involved in the recent referendums on prohibition in Oklahoma and Mississippi? If the liquor interests complain that they were "intervening" in the election, would Internal Revenue have to revoke the tax exemption of the churches, making every gift given to the churches in those states that year subject to tax?

What about the major Protestant churches of New York that are waging an all-out campaign against Mayor Wagner's suggestion that off-track betting on races be permitted and that became deeply involved in the campaign against legalizing bingo there and in New Jersey? If the gambling interests complain about the present crusade against slot machines in Charles County, Maryland (near Washington), in which both Protestant and Catholic churches are participating, would Internal Revenue revoke the tax certificates of the churches, but let the gamblers go as a "business league"?

From the standpoint of practical politics, there are some mighty unpopular decisions Internal Revenue would face.

On the basis of the study of Section 501 and its implications, it appears that Internal Revenue and the Justice Department have come to the conclusion that, as presently drawn, it is both unconstitutional and unenforceable.

Why did Congress enact such a prohibition against political activity and apply it only to the organizations listed in paragraph three? The clause was directed at a specific target—certain non-profit "educational foundations" which had been organized and whose intent was largely political. Wealthy men of arch-conservative sentiments were making contributions to these foundations — tax-free — which, in effect, amounted to political contributions because the foundations engaged in "propaganda" to the public rather than ordinary educational objectives. There were, in addition, several such foundations suspected of Communist leanings to which certain wealthy supporters of left-wing causes, like Corliss Lamont, were said to be making contributions.

Texas seemed to be a center of some of this "foundation" activity of the conservative stripe and Vice President Lyndon B. Johnson is credited with getting this amendment incorporated in tax laws so that his opponents would have to collect their contributions through normal political channels.

(Please turn to page 24)

capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

Both President Kennedy and Vice-President Johnson attended the annual Presidential Prayer Breakfast sponsored here by International Christian Leadership. Evangelicals in attendance considered it a thoroughly inspiring event. It included the personal testimonies of Jerome Hines of the Metropolitan Opera and Bill Jones, Los Angeles newspaper publisher. Billy Graham told the group of 1000 attending that America faces a spiritual crisis every bit as grave as its economic and defense problems. Then President Kennedy called upon the Nation to use its "great reservoir of spiritual resources" in facing the challenge ahead.

Other government leaders in attendance at the breakfast included: Secretary of State Dean Rusk, Secretary of Defense Robert McNamara, Secretary of Commerce Luther Hodges, U. S. Ambassador to the U. N. Adlai Stevenson, Postmaster General J. Edward Day, and Secretary of Labor Arthur J. Goldberg. Probably never before in U. S. history have so many top echelon government leaders assembled in one place heard such a clearcut evangelical witness.

Cardinal Spellman's renewed appeal for federal funds to assist parochial schools is still echoing around Washington. Lines of division on the question are beginning to crystallize in a dramatic fashion. President Kennedy stands in staunch support of the separation of church and state, thus refusing to support the Catholic plea for federal financial assistance. Meanwhile, in New York state, Governor Nelson Rockefeller has come out in support of state assistance to church-related colleges, via tuition grants.

This could develop into another church-state hassle in 1964. Governor Rockefeller seems to be bidding for Roman Catholic support by offering state aid to church-related schools. Whether the New York state constitution would allow such a procedure without a constitutional amendment is a serious question. If enacted it could lead to similar state assistance at the primary and secondary level. Politicians in Washington are asking what would be the situation if Governor Rockefeller, supporting government assistance to parochial schools, were to meet President Kennedy, who has opposed such assistance -- a Baptist supporting Roman Catholic policy and a Roman Catholic supporting Baptist policy.

The battle for the "whiskey allowance" is getting into full swing. Funds used by U. S. foreign service officers for entertainment are officially called the "representation allowance." But a big chunk of the allowance is used for liquor. Many members of Congress are disturbed because of the reputation earned by some U. S. foreign service posts, particularly those in Moslem countries where drinking is held in disdain.

Christian people traveling overseas are often appalled by the continual flow of liquor among some of our diplomats. The practice does not help diminish the image of the Ugly American. The NAE asked the State Department if it would support legislation to separate liquor expenditures from the representation allowance. The Department replied to the effect that this would be an impractical course to follow. Thus the question must be carried to Congressional representatives.

Suggestion: Write your Congressman, stating your concerns about the representation allowance. Suggest that Congress press for: 1) the facts on how much of the allowance is used for liquor expenditures, 2) adequate controls so that the use of liquor at foreign service posts will not harm our relations in other nations.

Asia's Youth

BIG JOB FOR MISSIONS

DAVID H. ADENEY AND TED W. ENGSTROM

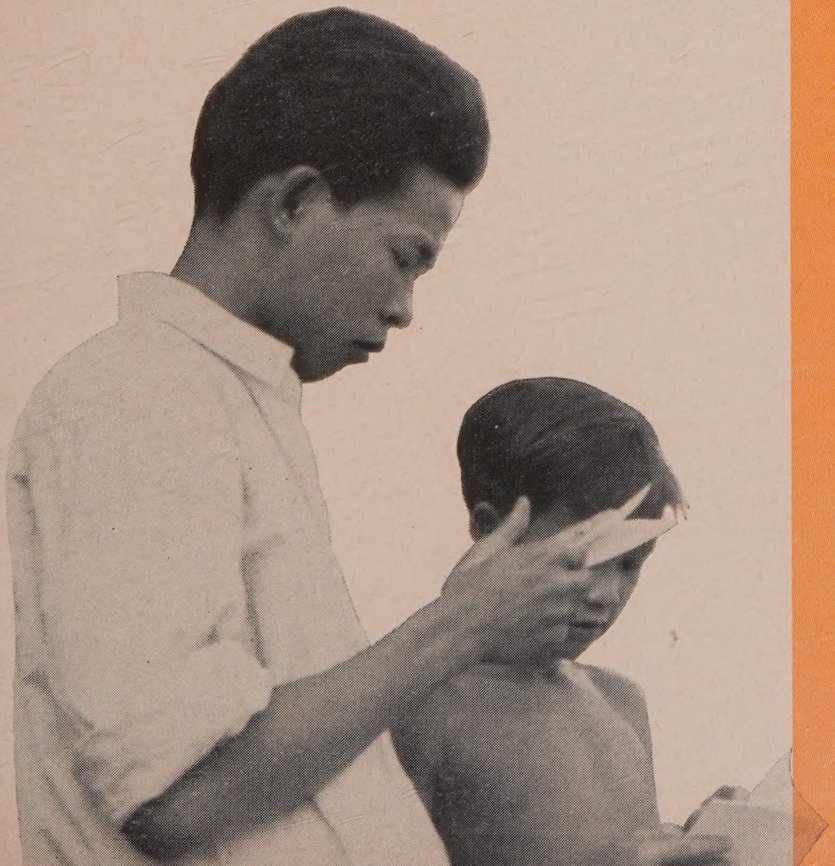
SURVEY THE ASIAN SCENE AND AGREE THAT HERE IS MISSION'S GREATEST CHALLENGE

THE GREATEST challenge offered to the church today is the continent of Asia. Three factors make it very strategic: The tremendous population explosion that will triple its population before the end of the century, the rise of nationalism, and the revival of traditional religions. The concerned evangelical would be tempted to conclude that Asia is lost to the gospel of Jesus Christ.

But such is not the case! The student riots in South Korea, the demonstrations in Tokyo, and the increase of the impact of the student population across Asia would indicate that the future of Asia rests in the hands of its youth. The increase of literacy and the opportunity for education have brought the youth of Asia to the front line of battle. Living in a spiritual vacuum because they have by and large rejected the traditional faith of their fathers, these high school and university students are searching for something to believe in. It is our conviction that by reaching their hearts the church can light another fire that would sweep across Asia and bring multitudes to Christ.

It should not be necessary to emphasize the strategic position of youth in Asia when you realize that 55 per cent of the world's population is found in the area from Afghanistan to Korea—and that in this area alone there are more than three-and-a-half million university and college students.

Mr. Adeney is associate general secretary for the Far East of the International Fellowship of Evangelical Students and Dr. Engstrom is president of Youth for Christ International.



You can easily see how important the young people are. In Manila, Singapore and Viet-nam more than 50 per cent of the population are under the age of 21. In Tokyo, probably the largest city of the world, there are over 300,000 university students. Singapore, the key to Southeast Asia, is growing so rapidly that by 1980 at least half of the population will be teen-age and under!

In most of these Asian countries, due to the shortage of trained workers, the university student is a key man. These students are already in the midst of their society taking an active part in its political life and helping to change its course. The universities are centers of political activity, and the teen-agers on high school campuses are looking to the university students for guidance.

Materialistic philospohy is everywhere sweeping the universities. In many cases the youth have given up their old religious beliefs and are rendering but lip service to the customs of their families. In this situation it is vitally important that the youth be confronted with the message of the Lord Jesus Christ. From their numbers will come the leaders of the future, and if the church is to bear an effective witness in modern society tomorrow, it is essential that the youth of Asia be reached for Jesus Christ today.

A word of warning should be given here. It is not sufficient simply to lead these youth into an experience of conversion; they must also be challenged with total dedication, helping to establish Christian testimonies that will reach out across Asia to win others to the Saviour. Youth won to Christ must be challenged, trained and channeled out across Asia as mature spiritual leaders who can carry on a testimony.

In this article we will survey briefly what our two organizations—Inter-Varsity Christian Fellowship and Youth for Christ International—are doing to reach youth of Asia. A detailed survey, of course, would be impossible and perhaps it is far more important that we spell out our basic philosophy of operation. It goes without saying that the situation changes almost daily in some parts of Asia, so we will avoid the use of statistics.

The International Fellowship of Evangelical Students (the overseas arm of IVCF) has always sought to develop groups of evangelical students in the various universities dependent, not upon foreign leadership and finances, but upon Christ and the fellowship of other national Christians.

In the Philippines where the work was started by IFES workers, the foreign staff has now been able to withdraw and the six Filipino staff workers are experiencing God's provision and guidance both in maintaining the work that was started by Gwen Wong—indeed, they are reaching out into new fields. The staff workers have been greatly encouraged as they have experienced answers to prayer and have seen student leaders raised up and trained through the campus program, not only for witness in their own universities but also to return to their churches and in some cases to bring revival to youth groups. These Filipino young people have also started a witness in the high schools.

It has been essential to train the students to lead the Bible studies themselves, as in some of the Roman Catholic universities it is quite impossible to hold a meeting with an outside speaker. There is, however, no objection to the students gathering together around the Word of God, and in these little Bible study groups Christians have been strengthened in the faith. Through this means inquiring non-Christian friends have come to a knowledge of salvation.

The work among high school students in the Philippines as carried on by Youth for Christ has largely been the work of Gregorio Tingson. The Youth for Christ program here has centered largely in evangelistic crusades and youth rallies.

It might be wise to mention here that the Youth for Christ program cannot operate effectively where the church is not in operation. While it is possible to organize groups of students on a university campus totally apart from a church, it is not possible to organize a Youth for Christ rally or an effective high school program unless there are cooperating churches. For this reason, Youth for Christ is pretty well limited to those areas in Asia where the evangelical witness has already gone. Cooperating with the churches, Youth for Christ workers seek to serve a church by winning youth for Christ and channeling them into local churches. The university student, away from home usually, can be reached on a university campus and introduced to a fellowship of Christian students regardless of the church situation.

One of the most effective teen-age programs in Asia as far as Youth for Christ is concerned is in Singapore. Begun less than five years ago by Joe Weatherly, the Singapore program is one of the most effective anywhere in the world. This program is carried on completely by nationals who enjoy the cooperation of churches in the area.

The annual "Teen Team Crusade" enlists hundreds of Christian teen-agers for an all-out evangelistic endeavor, which includes house-to-house evangelism as well as public meetings. Hundreds have been won to Christ through the YFC clubs on high school campuses, the Saturday night rallies, and the personal witness of the teen-agers. Recently the Singapore YFC program has inaugurated an effective work among juvenile delinquents.

WORLD VISION PHOTO

Inter-Varsity work in Malaya has never had any staff workers, but the Inter-Varsity Christian Fellowship in the University of Malaya now has about a hundred members being used of God in a great testimony to large numbers of their fellow students. In 1959, for example, they organized an evangelistic mission and invited Dr. Howard Guiness of Australia to be the speaker. They gave a special newspaper to every member of the university and provided buses to pick up students from the dormitories and take them to the meetings. Large numbers attended and some came to know the Saviour.

Outside the city of Singapore in the rapidly growing Nanyang University more than a hundred students attend the Sunday evening evangelistic services sponsored by Inter-Varsity. The Nanyang Christian Fellowship members have their Summer conferences and also organize Sunday School classes for the children of professors since there is no church anywhere near the university.

Just over a year ago the Fellowship of Evangelical Students of Malaya was organized and there are groups now not only in the two large universities but also in teacher training colleges. Members of the Nurses Christian Fellowship and Graduates Christian Fellowship also take part in this work.

Reaching the millions of India has always been a tremendous burden to evangelicals. Youth for Christ has enjoyed a great measure of success across India, largely because of the dedicated service of YFC representatives and the equally sacrificial ministry of the nationals headed by Victor Manogarom,

Youth in the classroom and church will decide the destiny of Asia

All-India YFC Director who is highly respected by the evangelical Christians.

An example of the success of this work is the Youth for Christ Congress held in Madras in 1959 which drew over 2,000 delegates, more than half of whom were teen-agers! The impact of the Congress is still being felt all across India as Christians are effectively witnessing, organizing rallies and high school clubs, and bringing spiritual blessing to their churches. Despite the fact that there are over 30 full-time workers in India, a lack of personnel makes it impossible for Youth for Christ to respond to all the invitations to organize programs.

The India Youth for Christ magazine, *Live,* is having a most effective ministry among youth, reaching both the university and high school students.

About 80 members of the Christian Association of the University of Hong Kong meet in the engineering lab every Friday evening. Some of the students have rented an apartment just outside the university gates where prayer meetings and Bible study groups meet. During the past few years a graduate fellowship has been formed and more recently a Teachers Christian Fellowship has come into being. The headquarters for this work with Inter-Varsity is the evangelical reading room which was opened in Kowloon four years ago.

For the work among high school students, God has raised up three staff members, two of whom are supported mainly by gifts from the Graduate Fellowship. There is also a witness in some of the other colleges and each year students enter into the life in Christ at the summer conferences. Leaders from the University Christian Association, College Christian Fellowships, Teachers Christian Fellowship, the Inter-School Christian Fellowship and the Graduate Christian Fellowship meet together in a committee to coordinate the work and plan for the future outreach.

The youth in Japan live in a dangerous spiritual vacuum. Paying mere lip service to the religions of the past, they are searching for something to believe in when an age of materialism has a tremendous grip upon their nation. The Youth for Christ program in Japan has seen both high tide and low. The great need has been for personnel to carry on the work and train nationals. At the present time, Youth for Christ has one representative in Japan working in the Kobe area.

The Inter-Varsity program in Japan is now responsible for a witness in almost 40 colleges and universities in various parts of the nation. God has given Japanese leadership, including an executive committee, made up mainly of young Japanese graduates. Many students have been won for Christ, especially through the conferences which are held in the spring and summer. Some of these students today are pastors of churches or witnessing for Christ in strategic business positions.

A good deal of emphasis has been placed upon literature work and in addition to the publication of a magazine, a number of books have been produced. The greatest task was the translating and publishing of the new Bible commentary, the only conservative one-volume commentary in Japanese. The first edition has just about been sold out and the staff workers are hoping that through the sale of the second edition they will be able to go ahead with further development of their literature program. The work in Japan is not easy, and most of the Inter-Varsity groups are still very small. However, the Japanese Christian students are getting in touch with the non-Christian students who need salvation.

In Japan, as across all Asia, becoming a true Christian is not easy. The path of discipleship is a difficult one, and a public testimony for Jesus Christ usually means rejection by the family and possible loss of job. It is a joy to see many Asian youth boldly taking their stand for Jesus Christ regardless of the consequences. This kind of devotion has inspired others to investigate carefully the claims of Christ.

The youth in Asia today are involved in a changing world filled with conflicts that reach to the very foundations of their lives. They can best be reached for Christ through their own peers. Through various demonstrations they have proved to the world that they are a power to be reckoned with. A watered-down Christianity is not going to challenge them. There must be a clear-cut call to discipleship that breaks all ties with the past.

As youth are won to Christ, they must be trained to win others. They must take their place in the Christian community, because they will be the church leaders of tomorrow.

Through personal witness, attractive Christian literature, conferences, film and every other legitimate means, we must confront them with the gospel of Jesus Christ. By winning the youth we are not only helping to fulfill the Great Commission, but we are giving ourselves the opportunities for reaching Asia with the gospel tomorrow. ◀◀

AFRICA

THE AUTHOR, shown above with an Nigerian Christian family, became an eye witness of the explosive nature of Africa when he was caught up in the midst of the recent rioting in Addis Abbaba. At that time he was headed for a mission hospital 60 miles from the capital of Ethiopia when he was turned back by armed troops at a roadblock.

Shooting began the next day mid-afternoon when he found troops massed between himself and the mission compound where he was staying. "We couldn't get home. People were panicking. They were running in every direction. Somebody was knocked down by a fellow on a bicycle. The bicycle didn't stop."

At first Hostetter and his missionary companion took refuge in a basement room of the nearby Sudan Interior Mission station as the bullets whizzed by. Finally they were able to get back to their own mission where they had to seek cover again as the fighting raged. "A bullet came in one window and went out the door," he recalled.

Bishop Hostetter, who is the executive secretary of the Brethren in Christ foreign mission board, made this trip to Africa to study present trends in evangelicalism, ecumenicity and the total witness of the African church.

AFRICA is the second largest continent in the world. It extends over five thousand miles from north to south and four thousand miles from east to west.

Ethnically there are at least five major groups in this vast area. One given group may have three hundred to a thousand languages or dialects.

Tribal customs, superstitions, and religious beliefs are varied. Animism is the main religious motif, though the Muslim faith has recently made great inroads in the northern and central section where Christianity also has had one of its most fertile mission fields in the world.

Who then, in the compass of an article, can write of Africa and its people?

Again, to write of Africa today in face of the tremendous political upheavals is difficult. The picture as it seemed to be eight months ago is no longer in focus now. When a colleague of mine left the Federation of Rhodesia and Nyasaland at the end of April last year the Congo was still in Belgian hands with the hope of an orderly independence one month away. Southern Rhodesia in the Federation of Rhodesia and Nyasaland was considered to be a quiet spot in the eye of the storm to the north and the south. Yet in the time that has elapsed since then, the Congo situation has become chaotic and the July riots in Bulawayo, Southern Rhodesia, erupted so unexpectedly that one wonders what will happen next.

During the five month survey trip

The two words on the lips of every African are freedom and independence, but most don't know what they really mean

by Henry N. Hostetter

continent in upheaval

through Africa from which I returned early in January 1 travelled more than 12,000 miles in the Federation of Rhodesia and Nyasaland, the Congo, Sudan, Ghana, Nigeria,, Kenya and Tanganyika. My travels brought me into contact with more than two hundred missionaries and twenty mission organizations. I visited the leaders of a number of Christian councils and was in particularly close contact with the Christian council in Northern Rhodesia.

It is in this area where the great Copperbelt problems and experiments in missions and church developments are taking place. Yet when I look at the map of Africa, it makes me realize that all of the countries visited are just a small portion of Africa and that the spotted contacts are but a small part of the whole. To write of Africa from such a limited background is to cover only a part of the picture.

Africa has awakened—but not necessarily to be like any other area or nation of the world. The new African nations want to enjoy national independence, to be masters of their own destiny, to have better living standards, more material blessings, greater freedom and a place among the nations of the world. This awakening has political, racial, economic, and spiritual implications that are far-reaching and complex. They are far-reaching since steps that are now being taken invariably affect the pattern of life for tomorrow. Right steps will lead to the attainment of the goal, but wrong steps could lead to a servitude and bondage that will be worse than the colonial past.

The problems of Africa are complex in that people, situations and the attitudes differ in almost every country of this vast continent. Thus the answers which might apply in Southern Rhodesia do not necessarily apply in Nigeria, and those in Tanganyika are not the same as those in Ghana. While we know that the answers to the problems which the Africans will meet in their quest for a new life are neither simple nor easy, the Lord Jesus Christ and His church have something to contribute toward the basic principles of the present political developments.

The virtues of Christianity may eventually prove to be of strategic value in helping the nations of Africa to attain their goals.

Politically, the words on the lips of every African are freedom and independence. But what do they mean? To the man who has never been far removed from the influences and effects of tribal living in the rural life of the African, it may mean taking liberties that allow one tribe to bring into subjection fellow tribesmen. For this very reason today there are thousands of refugees in Africa who have fled from their homes and been uprooted because of an immature interpretation of freedom and independence. This is particularly true in the Congo.

To some Africans just out of the bush this freedom is taken as a nullification of law. It gives them the rights and uses of another's property without any restriction or reservation. This is the freedom that brings chaos, destruction and fear. It brings chaos because the discipline and respect for others and their property is violated. Then follows destruction because the rights of others are unprotected, and fear, because this freedom allows revenge for the slightest of grievances. I found this to be true in Bulawayo, Southern Rhodesia, and again in the Congo.

To other individuals who have a limited understanding of money and comprehend only its blessings but not its problems and conflicts, freedom and independence appear to be a quick way to get rich. Thus people dream of living in a mansion or owning a car without realizing the hard work and effort that it takes to get and keep up such things. For this reason the property of Europeans in Central Africa has often been taken over without any idea of how to operate it, much less with any knowledge of the upkeep involved.

However, let me hasten to add that in addition to the above three classes there are those who comprehend clearly the struggles and problems which they face as they move toward freedom and independence. But many also feel that they should no longer be content as a continent, or a race, or a nation to live as they have in the past. Difficult and long though the path may be, these are the days in which steps must be taken toward independence and freedom.

Historically, Africa has always been regarded as the home of the black race. White man's contacts with the "dark continent" were first in the days of exploration and in the form of slave trade. More recently these contacts have taken the form of colonization, missionary work and economic development. As a result, the white race has often been indicted for its treatment of the black race.

However, other factors and involvements must be considered to find a satisfactory answer to this racial problem and political development. For instance cultural advancement, modern education, modern comforts and material benefits have come to Africa along with the white man. And, the former vicious slave traffic has also largely disappeared. Now with the rise of nationalism and reaction against the white race there is a tendency to hastily judge nationalities without carefully weighing all the facts in the case. This is the problem we must avoid.

In spite of all the racial agitation throughout the world, it is clear that much progress has been made in certain African countries towards the elimination of racial discrimination. While the goal for equality has not been fully attained in all of the areas visited, recent events make it clear that

the new African nations will achieve their goal of modern advancements and material benefits for all in the shortest time only if they pursue their goals on the basis of equality for all. Heartening signs of this were seen in such countries as Nigeria and Tanganyika and to an extent in Northern Rhodesia where the forces of Christianity have made clear that they believe all men are created equal.

Equally, many Africans are no longer content to see others have more material benefits than they possess. Such a desire is not necessarily wrong, and many of us hope for the day when Africans shall have as much to enjoy as other nations. However, the danger of economic progress is that stepping stones of yesterday may easily become stumbling stones tomorrow. The end result of this can be chaos and loss that leaves less in the African's hands than they now possess. This has happened in the Congo and it can happen in other areas.

Radicalism, intolerance, undue haste, undue delay, improper planning and the lack of the proper handling of affairs on the part of all people who are a part of Africa today can quickly end and even wreck the present economy and spread chaos from which it will take years to recover. The degree of economic advancement and material prosperity realized by a free society is closely related to the degree in which that society gives itself to securing these benefits by hard labor, honesty and thrift.

Evangelical Christianity and its biblical teachings have proven to be one of the most potent forces in preparing people to serve honestly and sincerely in the economic system of which they are a part.

Religiously, too, there is an awakening in Africa. Some of it is a revival of pagan religion that was practiced long before the coming of Christianity to Africa. These primitive and vicious customs which were thought to be dying out reassert themselves along with a freedom and nationalism that is moving Africa back toward the tribalism of yesterday. There is also an awakening among other religions not native to Africa and in certain areas these appear to be making rapid progress.

Christianity too has come in for its share of this newly awakened interest. Thus, at a time of tremendous need, opportunity for a dynamic, vital, evangelical, conservative and biblical Christianity is knocking at the door. There are no forces in the world so vital to the needs of this awakening Africa as the principles of love to all men, service to one another, malice toward none, honesty, kindliness, discrimination against none, nobility of labor, the group interest, the welfare of others and many similar virtues.

If our Lord Jesus Christ tarries and these are the principles upon which the Africa of tomorrow is built, the nations of this vast continent will ride the storms well. We must remember, however, that before Africa builds its nations upon these principles that they must first be the foundation upon which the African home and church are built. These virtues, graces and strength of character find their source in the Prince of Life, the Lord Jesus Christ.

People need to know Christ as their personal Saviour and Lord before they can be led to understand how this life

Africa is a land of dreams

—and nightmares

of Christ in men becomes the life of men in the world. Such new-born men would serve and help wherever possible in their society and yet never jeopardize or compromise the principles and standards of Christian conduct. It is this spiritual problem that links the political, economic and social progress so closely with the work of the churches in Africa.

Already, this awakening in Africa has registered its impact upon many of the Christian churches and missions. For some it has proved to be a time of testing and sifting. In certain areas of the Congo it has unfortunately swept some from their foundations with the result that churches have suffered loss and confusion as political fervor has taken precedence.

Other churches in this area have found themselves surrounded with tribal and racial prejudice that has brought suffering and persecution to those who refused to become party to such actions. It has also been necessary for some national church leaders to work undercover much of the time. Where churches—as the salt of the earth and a light to the world—have rightly related the call of the gospel to political problems, racial agitation and economic responsibility the results have been encouraging.

When political or other forces have made it necessary for mission churches to assume full responsibility prematurely for the work of the church, some assistance, both in finance and advisory personnel may be of vital necessity. This we should hasten to give as brethren in Christ to strengthen the hand of the church for the days ahead. Perhaps this service will need to be given as servants to the church rather than leaders in the church, but this should be no problem, for the Apostle Paul speaks of himself as a servant unto the church and for the sake of Christ.

In other places on the African continent, Africans are asking for those who will lead them not to a form of Christianity but to that which transforms lives and communities. Their words are literally, "Come over and help us." Where our brethren in the faith have suffered great loss, they need our material aid and we should hasten to their assistance. We should also hurry to help those as yet unreached with the gospel in a practical way and thereby show the concern of Christianity for people in need.

Among the people in this vast continent of Africa, there are also those who need the spiritual courage and help that can best be expressed through a prayerful and sympathetic moral and spiritual ministry that demonstrates dynamic evangelical Christianity.

This cannot be expressed through corporate bodies with a liberal gospel nor through an evangelicalism that is seclusive and self-righteous. For this reason all over Africa there is a need for churches, missions and groups of like precious faith to band together in fellowships which foster warm, biblical and evangelical Christianity.

In East Africa the fellowship among evangelicals that has grown up as a result of the revival that began there more than 15 years ago is a striking example of Christian fellowship that transcends mission and denominational lines.

In many areas of Africa there is still great need and opportunity for the ministry of evangelical fellowships to bring the fruit of mission work closer together. The uncertainties and problems ahead will make it necessary to be both flexible and careful in the presentation.

However, the Lord Jesus Himself warned us concerning the uncertainties of the times and circumstances under which we would labor. He exhorted His people to follow a path where the Holy Spirit could give them a ministry for that hour. This He is prepared to do for us today in Africa.

THE TRUE LIBERAL

Today's self-styled 'liberals'—in politics or religion—are really the reactionaries

by V. Raymond Edman

THE mid-twentieth century American conservative in politics, economics and religion is today's true liberal. Conversely, the self-styled "liberals" of today are in reality the reactionaries.

Language can be so carelessly used that words can convey a concept contrary to their meaning. The liberal is a lover of freedom, a free spirit opposed to arbitrary autocracy in thought or deed. The conservative is disposed to maintain existing institutions or views because he believes their principles to be sound.

The reactionary is the real enemy of freedom because he prefers dictatorship and domination by the few over the many. The anarchist is a law unto himself and is opposed to any restraint whatever. Anarchism is confusion and folly, not freedom; because true freedom, intellectual, political, economic or any kind must be under law. For example, scientific study would be in bondage or constant bewilderment were it not under mathematical laws.

Liberalism and conservatism are not mutually exclusive or contradictory concepts; but that is true of liberalism and reaction. When human freedom in any sphere is denied or greatly restricted, the liberal is opposed to the status quo. However, when a maximum of freedom has been achieved and is threatened by ideologies that are intrinsically destructive of freedom, then the true liberal is conservatively dedicated to maintain the cause of liberty.

There is the illusion today that all change is in the direction of larger freedom. History does not show a steady drift of mankind toward true liberalism. In the realm of government the great revolutions of the past three centuries made marked progress for larger freedom in government.

The English Revolution deposed the autocracy and pretended divine right of the Stuart kings and established parliamentary supremacy. The American Revolution provided a great advance in government that is "of the people, by the people, and for the people." The French Revolution toppled the old regime and marked the beginnings of democracy and republicanism on the European continent. The trend toward political liberalism continued until the first World War! and then a marked reaction set in. The Fascism of Mussolini, the Communism of Lenin, and the Nazism of Hitler constituted political reaction in the extreme against liberal government.

The same experience is observed with sadness in the realm of economics. The commercial and industrial revolutions broke the bondage of medieval gilds and the oppressive and restrictive mercantilism of early modern times.

Adam Smith was a true, although incomplete, prophet of the coming age. He saw clearly the basic factors implied in the Industrial Revolution: the increasing division of labor and the exchange economy of the free market. He was the prophet of economic freedom within the bounds of law that would protect the welfare of all.

His counterpart, Karl Marx, was an extreme reactionary, and not a liberal in any sense of the word. To curb capitalism he proposed the vast expansion of governmental authority and power at the expense of the citizens. Before dipping his pen into the bitter vitriol of his own heart, he should have pondered the words of a contemporary in America, Abraham Lincoln, who said: "You cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by discouraging the rich . . . you cannot build character and courage by taking away man's initiative and independence."

Socialism is reaction, not liberalism. The dictionary itself declares that socialism is "a political and economic theory of social organization based on collective or government ownership . . ." It adds, "socialism favors great extension of governmental action." Communism is the logical development of socialism.

Collectivism, whether socialistic or communistic, proposes to abolish the free enterprise system with its individual responsibility and its free market, and to replace it by the coercion of the state through planning boards whose wisdom is allegedly greater than that of the private citizen. Collectivism in any form is the complete negation of liberalism. It is intrinsically authoritarian in government and totalitarian in economic and social regulation.

The same truth that the conservative is today's true liberal prevails in the realm of religion. "The gospel is the power of God unto salvation" declare the Scriptures. The essence of religious freedom is the open Bible available to all who will read the dynamic message of redemption wrought by the sacrifice of the Saviour that delivers the individual soul from the penalty and power of sin, and the promise of a warless world at the return of the King of Kings.

This freedom we have achieved. It is our spiritual heritage. Like Thomas Jefferson in the area of politics and Adam Smith in economics, just so the past centuries have produced liberating spirits: Savonarola and Peter Waldo, Martin Luther and John Calvin, John Knox and John Wesley and their successors who have entrusted to us the heritage of the Scriptures, justification by faith and holiness of life. Said the Lord Jesus, "Ye shall know the truth, and the truth shall make you free," and He added, "I am the truth, the way, and the life."

The conservative who believes the Bible and is a witness to the transforming power of the Gospel is a true lover of freedom. Contrariwise, religious radicalism or anarchism which make loud profession of liberalism are in actuality religious reaction.

This is no mere matter of semantics; rather, it is a solemn statement involving the issues of life and death, political, economic, religious. New deals, new frontiers, and new orthodoxies offer fair promises of freedom, but in actuality are false to true liberty. They offer the illusion of liberalism but in reality are the essence of reaction.

We need better men, not bigger government, free men with freedom of enterprise and its intrinsic responsibilities and not the fist of excessive regulation and coercion.

We have achieved freedom in America. The conservative proposes to defend and maintain that freedom for our generation and those to follow. He is the true liberal of today. ◀◀

This message was recently given to the Sunday Evening Club in Chicago and was televised in the area. Dr. Edman is president of Wheaton College, Wheaton, Ill.

An appeal for young people to replace the 'silent shrug' with action

OUT OF THE — GOD

by Milton Baker

"I BELIEVE that the majority of American young people have an absolutely erroneous impression about missions." Thus did a pastor address a group of missionaries after visiting their work.

A recent article on missions stated, "For the Westerner, there is no more insecure or perilous calling in the world today than to the Christian missionary enterprise."

Thoughts such as these are probably what prompted a mission leader to confront other mission executives with this conviction, "Attention needs to be given to a presentation of missions in the United States that will challenge and yet honestly face the prospective candidate with contemporary realities." I believe that most mission leaders would heartily endorse this statement.

One of the basic principles of vocational guidance is to encourage the young person to find out as much as possible about his prospective life work. Obviously, we do not "choose" missionary work in the same way as a non-Christian might choose the medical profession. God chooses us and our part is to obey His call. However, the more clearly missionary work is presented—its demands, possibilities and hardships—the easier it should be for young people to understand what God's call involves.

What are the "contemporary realities" that need to be known by prospective missionary candidates?

Many do not have to be given in detail, they shout at us from every newspaper headline and news report. "The old order changeth yielding place to new . . ." is truer today than when it was first spoken.

Twenty more new nations fly their own flags today than fifteen months ago. The population explosion daily lowers the percentage of the world's professing Christians and causes unregenerate man to think of himself as only an insignificant speck in an impersonal mass.

Totalitarian states reach their meddling fingers into every area of life while clever but ruthless individuals in the present era of comfort and ease often obtain their riches, as in the days of the prophets, by trodding down the poor and substituting high sounding words for deeds of mercy and truth. Scientific discoveries, rather than easing man's lot, have increased his concern for survival. Racial and nationalistic pride are turning neighbors into enemies and the world into an armed camp. These things are self-evident.

Other realities may not be so familiar to evangelical Christians.

It is past time to realize that Americans cannot go to far off lands as Christ's ambassadors with only intellectual training, gadgets, money and American "know-how." While we would enthusiastically commend the work of hundreds of humble, dedicated and faithful missionaries, we must in all fairness point out that many others have gone forth relying on an arm of flesh rather than a "thus saith the Lord."

With the zeal of an advertising executive, a more than adequate supply of equipment and all the prescribed courses in psychology, anthropology and human relations, these went forth with the plaudits of church members ringing in their ears and with the expectation that they would soon bring the world to a knowledge of Christ. To their dismay, they found that the world, as in Christ's day, is not thirsting for righteousness but for the loaves and fishes of material gain. Seeing this, some have grown discouraged and returned home.

Others have stayed on the field but have given their primary loyalty to achieve secondary goals—goals having no eternal significance. Still others have lost their spontaneity and reality of their Christian experience and though they remain at their posts, it is more and more to let a dull routine replace the joyous abandonment which marked their original commitment to Christ.

Among the missionaries who merit the prayers of commendation of their home constituencies, a growing number are realizing that though the gospel message is for the world, only a relatively few will embrace it wholeheartedly. Thus they see the need for a faithful presentation of the message by life and lip, leaving the results with God.

Those in this group are not discouraged by seeming failure or encouraged by seeming success but walk close to the Lord who redeemed them and, in love, speak the truth even when it becomes an offense to some who hear it. They rejoice in the privilege of being Christ's representatives in a world that will ultimately turn from them and their messages even as it turned from Christ when He showed no inclination to satisfy their material desires by establishing an earthly kingdom.

The less than three per cent of evangelical population in most areas of the world is mute evidence that strongholds of spiritual darkness are not brought down by mere biblical knowledge attractively presented by means of twentieth century equipment. Nor should we expect them to be.

But need we be discouraged by relatively small results? It was with only a few dedicated disciples that Christianity first spread throughout the civilized world. It is significant that the emphasis on President Kennedy's proposed "Peace Corps" is on quality rather than quantity! So must it be in those who would be spiritual leaders abroad.

A Christian leader returning from a foreign trip reported, "No missionary should be sent to any field until he has first demonstrated in the homeland his ability to *produce spiritually*. It seems that there are far too many Christians that we have sent abroad who, although they may be technically equipped, are spiritually ineffective.

A second disturbing reality facing the prospective missionary is the probability that his American citizenship and white skin will no longer be the

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TUMULT CALLS!

acceptable credentials in as many countries as they were a few years ago. They may, in fact, be a detriment. It is hard to keep back a quick retort when one hears his country falsely accused by those who are quite obviously speaking from the abundance of propaganda which they have been fed. There is also little one can do when he is told that opposition to him is not because of anything he has done or not done, but because of the color of his skin!

On the other hand, the ambassador of Christ recognizes that he has a national citizenship and unfortunately, (sometimes, perhaps deservedly) he is often included in the portrait of the "ugly American" who is pictured as being paternalistic, thoughtless and wealthy.

American dollars, though assisting in establishing economic stability in many countries, have created much jealousy and misunderstanding toward the United States in these same countries. Some Americans have treated those of other countries more like interesting curiosities than people for whom Christ died.

One evangelical leader has bluntly stated, "There is no room for any missionaries in the mission fields today who have anything of Western imperialism about them and, at this stage in the development of world evangelism, such missionaries are only an unmitigated nuisance."

A missionary in the 1960's must have the ability to distinguish between political propaganda and the natural aspirations of people who are looking not for three good meals a day but for one! He must also feel the necessity of telling his hearers, as Christ did, that men shall not live by bread alone but by every word that proceedeth out of the mouth of God.

A personal faith in Christ resulting in changed attitudes toward work, people, honesty and other spiritual and moral values is a necessary prerequisite to obtaining the desired results from American aid and better programs to meet the internal needs of so-called "under-developed" nations.

In short, a missionary must put the emphasis on his citizenship in heaven rather than on his "rights" as an American citizen. The anti-American slogans and articles must not distress him as much as the spurning of eternal life by the multitudes.

A third reality to be faced on the contemporary scene of evangelical missionary endeavor is the need for cooperation in the achieving of common goals.

This does not imply a loss of denominational distinctives or theological imperatives as is being urged by some leaders in the National Council of Churches and the World Council of Churches. Neither does this emphasis on cooperation advocate organic union of either national churches or mission boards.

It does urge that evangelicals realize that jealousy, hyper-independent attitudes, lack of understanding and communication among the theologically conservative mission leaders and missionaries have resulted in unnecessary defeats for those who proclaim the biblical message of salvation by faith in Jesus Christ.

This statement by one mission leader must be regretfully acknowledged as true. "The missionary on the field has been much more ready to acknowledge the need (for cooperation) than has the mission office at home."

There are not many evangelicals among those who subscribe to the theory that the blessing and power of God will agan be restored when all Christian groups unite. It is a fact, however, that many congregations throughout the world are in danger of being lost to the evangelical cause because missionaries and mission leaders have neglected to teach their disciples why evangelicals cannot cooperate in the contemporary trend toward church unity, a trend having great appeal in newly independent countries with strong nationalistic tendencies. This danger also confronts us because we have failed to encourage fellowship and cooperation between those who are united in the basic doctrines set forth in the Word of God.

Love, fellowship and cooperation among the Lord's people have always marked New Testament Christianity. Nowhere is this more needed than in lands where salvation has come to only an insignificant proportion of the population.

The things set forth in this article have not been written to strengthen the conviction of those who already feel that missionary work in today's world is too complex and uncertain to give it serious consideration. They are listed rather to face young people with the challenge of the Great Commission in this atomic age and to encourage them to respond enthusiastically to the challenge as did their forefathers in the age when seas and continents were still uncharted.

God is still working in our troubled world. Converts may not come in great numbers but they come—students, illiterates, professional men, peasants, housewives, and business men. I have met them and felt the warmth of personalities transformed by the indwelling Holy Spirit and the assurance of everlasting life. Can there be anything more satisfying than to take—in Christ's stead, at His request and in His love—the message which the Holy Spirit uses to bring about these changes?

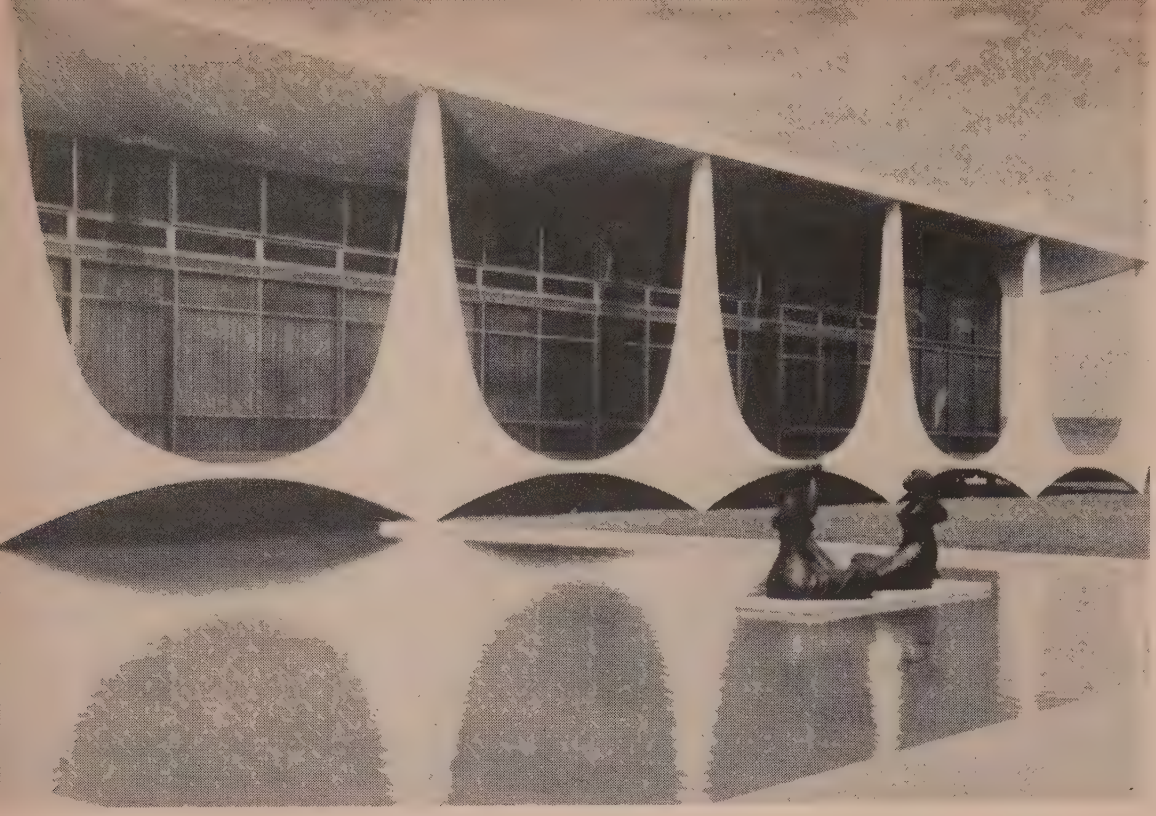
A sophisticated, superficial age questions if there are basic realities to which young people will unreservedly commit themselves and for which they will die. Well-meaning Christians are questioning the wisdom of keeping missionaries in some of the world's trouble spots. But a revolutionary age demands such unreserved commitment if any impact is to be made on the forces of ungodliness now abroad in the world.

Are not the dangers to which missionaries are exposed more justifiable than the risks UN troops and newspaper men take in fulfilling their responsibilities? This is warfare and we do not follow Christ by running to safety. The destiny of thousands of souls may well depend on the way Christ's "sent-ones" fight the good fight of faith and how they are given prayer support by Christians at home.

Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Yes, more missionaries are needed, but only those who are willing to honestly face these contemporary realities should apply. Christian leaders in India have said, "The thing the missionary should bring us is not primarily his technical expertness, but missionary passion."

We are convinced that many Christian young people will replace the "silent shrug" of indifference by aggressive, positive action once they are captured by the conviction that the only thing that matters in life is to worship and serve the living God and that unreserved obedience to Christ, though it has a high price tag, brings unmeasured blessing. ◀◀



The ultra-modern city of Brasilia, capital of Brazil which was hewn out of a jungle, is symbolic of the new life which is surging through Latin America as it enters this decade

THE USE of the term "explosive" is deliberate. Revolution, the old cliche by which changes in Latin America are usually described, is not explicit enough any more.

What's brewing down there is explosion and, unless I'm badly mistaken, some of it is wired with a short fuse.

Walking the streets of Caracas, La Paz or Bogota one cannot escape an indefinable sense of foreboding which permeates the air. You need not be a prophet or a political analyst, you need only to be alert to recognize that the decade of the sixties will surely be marked by upheaval in Latin America.

In attempting to answer the question "What do the 1960's hold for evangelicals in Latin America?" one must, of course, appraise some of these forces that make up the Latin American scene today.

If global, atomic warfare breaks out between the East and the West during this decade, there is no possible way of forecasting the future. If, however, the nations manage to skirt this ever-present menace, we may be justified in attempting to evaluate the future in Latin America in terms of present trends. Even this is hazardous, for we are living in times when the unexpected crowds normalcy from the scene. One thing is certain: the next ten years will be a period of tensions and explosions; certainly of tremendous opportunity and responsibility.

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Population Explosion

We are told that Latin America is experiencing the highest rate of population increase of any continent on the globe. It is estimated that if the present rate of increase continues, the present 193 million will have increased to 500 million by 2000 A.D.

The reasons are obvious: There is *room* in Latin America, and immigrants are still being attracted from over-populated areas (Paraguay recently announced that 50,000 Japanese will be admitted within the next few years). Improved sanitation techniques and the advance of medical science have increased the life span and drastically reduced high infant mortality rates. In some areas where previously the population level was maintained only because of immigration, now the first generation of malaria-free children are reaching adulthood.

The population explosion is frightening. Adequate housing and schooling facilities are falling far behind the present need, and the crisis is still ahead when these healthy young people will form their own homes. As a whole in Latin America, over one-half of the population is under twenty-one years of age, and in certain areas, one-half are seventeen or younger. This presents a tremendous challenge to the church to reach the youth of Latin America for Christ.

Economic Explosion

The economic face of Latin America has been "lifted" during the last fifteen years. Oil fields have been developed, iron ore extracted from the hills and steel mills put in operation. Roads are being constructed. In some countries, air travel is quite as usual a means of transportation as buses are in the USA. Sears and Woolworth have stores in the larger cities. The shopping center is coming into vogue.

Rigid controls and high duties in many countries keep foreign importation at a minimum to encourage the *"industrianacional"*—the manufacture and consumption of goods produced in the country itself. Inflation, graft and inefficiency are still major obstacles to the success of the economic expansion, but in spite of difficulties Latin America is taking rapid strides forward and is finding its proper place in the world economy.

Political Explosion

Trends on the political front cast their shadows on the future of the church in Latin America. A series of dictators have tumbled from their thrones within the last few years. Apparently, the long rule of dictators is coming to the close. Sometimes the fall of a dictator has opened the door to a more democratic form of government. On the other hand, there remains the constant threat that Communism will avail itself of the turmoil and unrest which accompany revolution to seize control of the government. The situation in Cuba serves as a case in point.

Nationalism, increasingly prevalent throughout the world today, is showing ever-increasing strength in Latin America. Most of the countries in Latin

Latin America enters the explosive 60's

by J. Philip Hogan

America have been politically independent for more than a century. The cry, however, is against "economic imperialism" and "dollar diplomacy." Anti-American demonstrations and signs like "Yankee, go home" are being met with increasing frequency.

Communism is making the most of the situation, apparently using Cuba as a base for infiltration of Latin American countries, presenting Fidel Castro as a Latin American hero who has successfully withstood the "Yankee imperialists."

Usually the focal point of Communist infiltration and agitation is the universities. Communism is making a bid for the youth of Latin America and is meeting with alarming success. This generation of intellectually alert and progressive youth is veering toward the extreme left. The reaction is against the political and economic monopolies of a few wealthy landowners who live in luxury, while the masses live in poverty and ignorance. Communism points up these situations and offers its own solution, which in many cases is accepted as the desired solution by an idealistic youth.

Unhappily, the connotation of foreigners' presence in these countries has not been the most pleasant. First the Spaniards came as conquerors, and the Indian population was reduced to a state equivalent to slavery. Later the foreign capitalists came with their investments. The cry was heard that the country was being robbed of its natural resources and the people exploited to make the foreigner rich. The expression, common in one country, "to live off of other people's lungs" refers to the fact that many natives became sick and died in the foreigners' mines.

The missionary is likely to be identified with these foreigners. He has a white face and brings money from abroad to carry on his mission work. This criticism of the missionary is unjustified, but it is nevertheless creating a very real problem for missions in some areas of Latin America. In some places there is agitation that mission-owned property should pass to the control of the national church, and that administrative posts should be filled by nationals only.

The only answer is for missions to take this nationalistic spirit into account, reckon with it, and as far as possible work along with it. The importance of a truly indigenous church becomes evident against the backdrop of this intensely nationalistic spirit. The mission and the missionary who realize that the task is to build, not the mission, but the church, and honestly strive to prepare national leadership, will find the problem of nationalism not to be so acute.

Evangelical Explosion

The evangelical strength of Latin America is estimated at seven million. While this is not a large proportion of the population, yet it represents an influence far out of proportion to the actual membership. It should be remembered that for the most part, evangelicals count only members, not infants and nonconverted members of Protestant families.

Although the Roman Catholic church claims an overwhelming majority for itself, yet it is being admitted by Catholic authorities that in some countries as few as 10% are actually practicing Catholics. In some areas it is estimated that there are as many evangelicals in actual attendance at church services as there are Catholics.

One thing is evident: The Roman Catholic church has become alarmed at the rapid advance of Protestantism in Latin America and considers it a threat that must be met. "Holy Missions" are being organized to strengthen the Catholics' allegiance to their own church. Appeals are made for more priests. Roman Catholic priests are being sent from other areas as missionaries to Latin America. Latin America is now recognized as a mission field, even for the Catholic church.

Such a mission was recently conducted in Argentina, headed by U. S. Bishop Fulton J. Sheen. *Time* magazines (Oct. 31/60) reported it as "The biggest Catholic proselyting crusade ever undertaken in Latin America. Its purpose: to counter the spread of anti-Catholicism, which is sapping the church of its traditional strength." To help 2,000 missionary priests were sent from abroad; 1,200 from other Latin American countries and 700 from Spain alone.

Comments *Time*: "Roman Catholicism has no greater stake anywhere than in Latin America. Its 130 million Roman Catholics represent one third of the world's Catholics. Yet, increasing numbers pay only lip service to their faith, go to church merely for the pageantry or fail to attend altogether."

The present strategy of the Roman Catholic church seems to be a more tolerant approach to evangelicals. Perhaps following the line of Pope John XXIII in issuing a call for unity in Christendom, the new approach places less emphasis on persecution as a weapon against Protestantism, and emphasizes rather that the Protestant sects are wayward children of the true church, and should be wooed back to the one true fold.

In some areas, Catholics are being encouraged to read the Catholic scriptures. This change of tactics seems to have produced no marked effect to date on the populace. In fact some are asking that if the Bible is to be read, why has it been kept from the people for so long?

The evangelical advance is widespread. Brazil is an outstanding example. Some Brazilian church groups are sending missionaries to neighboring Latin American countries. Many areas,

previously considered to be slow as to evangelical advance, such as Argentina and Uruguay, are showing signs of awakening and revival. Colombia for years suppressed evangelical Christianity, but is now enjoying an unprecedented period of evangelical activity and progress.

About a year ago, an evangelistic campaign was held in one of the fairground buildings of Bogota and attracted crowds that were estimated as high as 9,000.

In areas where the evangelical church has advanced the most, it has been through the efforts of an indigenous church movement. Latin Americans accomplish the most where they have assumed responsibility.

The rise of nationalism on every hand adds another reason for the establishing of self-propagating, self-supporting and self-governing national churches. To fail to do so is to sin against the church of tomorrow. It is incumbent on mission boards to rethink their strategy in the light of the New Testament pattern. Otherwise we may find that history has passed us by.

God's New Testament strategy for missions will never be outdated, but human methods and expediencies may leave us far from our goal.

One of the reasons for the evangelical advance in Latin America is the fact that evangelical Christians are enthusiastic witnesses to Christ and His power. Personal work among relatives, friends and strangers is accepted naturally by converts as representing the expression of their own faith in Christ. It has been observed that the evangelical church is the strongest in those areas where the lay members are active in the extension of the church.

Vital evangelical progress in Latin America has been largely as a result of laymen's ministry. This manifestation of the concept of primitive Christianity is most encouraging and points the way to an even brighter future. Laymen form groups and hold open-air preaching services, inviting the listeners to attend the service in the church. Laymen take the responsibility of opening preaching points and holding the services. Laymen start branch Sunday schools. Laymen among the youth are enthusiastically supporting an aggressive evangelical youth movement.

The greatest challenge before the church in Latin America is to take advantage of the enthusiasm of the ordinary Christian, train the church in aggressive evangelism and put its members to work.

The early church was a working, witnessing, praying, missionary church. This pattern holds the key for a future explosion of evangelical Christianity in Latin America. ◀◀

Bookviews

Arnold D. Ehlert, Book Editor

The Times of Jesus

THE SECRET OF THE KINGDOM by Mika Waltari. 442 pp. Putnam. $4.95.

★★★★ A 4-STAR BOOK

One would hardly expect another major novel on the times and ministry of Jesus when there are around 40 now in print. Yet it is not strange that the successful pen of the author of *The Egyptian* and *The Etruscan* should eventually turn to the biblical field. This book is translated from the author's native Finnish by Naomi Walford, and it is a most commendable translation, scarcely recognizable as such.

It is what is known as an epistolary novel, consisting of letters from a Roman adventurer, Marcus Mezentius, to a former girl friend of his in Rome. Marcus begins the story in Alexandria where he has gone for the winter. He reads widely in the great library there and comes across many prophecies pointing to a new era and to a coming leader who will lead the world out of its difficulties into a golden age. He sees signs about him that this era may be about to break upon the world.

The Jewish prophecies in particular appealed to him and he eventually sets sail for Palestine to look into the matter. He comes up to Jerusalem just as Jesus is being crucified. Something in his heart prompts him to set out on a search for the meaning of this event. The book consists in the main of his reports of this search, first in Jerusalem itself and then in the Galilee area. The story lies mainly within the 40-day period between the resurrection and the ascension.

Admittedly it is thus not a complete unfolding of Christian message and must be recognized as such. The attitude throughout, however, is one of acceptance of the truth as it is discerned. The pattern develops slowly and many problems remain. The problem of a Roman being admitted into the kingdom is handled realistically. The author has endeavored to maintain absolute accuracy and fidelity to the Gospel text, contrary to what some other biblical novelists have done. He may be guilty of bringing back into the story a little of Paul's teaching here and there, but this is a minor fault.

Two features commend the book as a major work and of significance to evangelical readers: Its emphasis on the kingdom aspect of the story and the prime significance given to the resurrection. It was the incontrovertible evidence of the latter that convinced the calculating Roman that there was something real about this kingdom prospect and the One who was preaching it.

The drama unfolds in both high and low circles as Marcus uses his former position and contacts to meet with Pilate and his wife, and he associates himself for a considerable part of the time with a woman who has had a dark past. This familiarity between the sexes will bother some, but the book is free from the more lurid promiscuity that mars some otherwise notable biblical novels. It is the reviewer's opinion that the book will have a salutary effect on those who may be reading it as a seeker after truth. Besides that, it is literature of high quality.

How to Communicate

MESSAGE AND MISSION: THE COMMUNICATION OF THE CHRISTIAN FAITH by Eugene A. Nida. 253 pp. Harper. $5.00.

We have been doing it all of our lives, but most of us do such a poor job of it—communicating, that is. Just how ineffective we are, most of us do not even realize. Dr. Nida is peculiarly qualified to analyze these problems for us. He was associated for many years with the Wycliffe Bible Translators and is now secretary in charge of translation for the American Bible Society. His two former books—*Customs and Cultures* and *God's Word in Man's Language*—reveal the areas closest to his heart.

This volume is both disturbing and challenging. It reveals, for instance, that two reasonably well educated people speaking their own native language in private conversation really lose 20 per cent of their message to each other. Complications of variant cultures, different languages, incomplete understanding of the message—even by the communicator—to say nothing of the abysmal ignorance of it on the part of the listener, brings this percentage of loss way up. Add to this the fact that the message itself was first communicated to, by, and primarily for people who lived in a still different culture from two to four thousand years removed from us, and you have a pretty discouraging situation.

How can this be improved? Dr. Nida analyzes these many aspects of

proclamation and translation work and suggests many helpful procedures that will enable anyone who follows them to improve his ability to transmit ideas. Something of God's efforts to make Himself known to finite man can better be appreciated. Regarding the many translations of the Bible, Dr. Nida says that that translation is best "which communicates the truth most effectively to the constituency in question" (P. 205). This book should be required reading for all Christians.

A Modern Allegory

THE GOSPEL BLIMP by Joseph Bayly. 85 pp. Windward Press. $2.25. *Reviewed by Stan Mooneyham, editor of Action.*

Take a half-dozen or so fine evangelical couples who get together in a backyard for a summer cookout. Add to the conversation some talk about the couple next door who isn't saved and mix in some suggestions about how to reach them with the gospel. (Since they drink beer and play cards it wouldn't be proper to call on them personally!) Filter this through the fertile mind of Herm, a dandy organizer who attends the weekly businessmen's luncheon, and the result is International Gospel Blimps, Inc., one of the most grandiose schemes ever invented to get around the biblical method of personal witnessing.

And, incidentally, the result is also a plot for this hilarious—but barbed—allegory which ought to become a classic. Author Bayly has drawn some typical evangelical Christians of the 20th century who would far rather organize than evangelize, and while he may have overdrawn them there is enough truth in the portrait to hurt. You may not know whether to laugh or cry when you have finished the book, but it is certain you will have been driven to a re-evaluation of the efforts and schemes in which you may be caught up.

Missions Analyzed

AN INTRODUCTION TO THE SCIENCE OF MISSIONS by J. H. Bavinck. xxi, 323 pp. Baker Book House. $4.95. *Reviewed by Dr. Harold Lindsell, dean of the faculty at Fuller Theological Seminary.*

This is a translation of the Dutch work which first appeared in 1954. The English edition was prepared by several scholars and the resulting work is excellent. Bavinck divided his work into three parts—the theory of missions, elenctics, and the history of missions.

The first division occupies most of the space in the book. He traces the biblical foundations of the enterprise through the Old and New Testaments. In doing so he has dealt with some of the major theological problems involving Israel. His Reformed theology will dismay dispensationalists. So far as the biblical basis of missions and the missionary imperative are concerned, he leaves no one in doubt as to the Church's responsibility. From foundations he proceeds to treat the approach of missionaries to the heathen with major emphasis on the missionary, his message and the method. He concludes the major section of the book with a word on the aim or goal of missions, paying particular attention to the problems and relationships between the older and the younger churches.

The second section of the book deals with *elenctics* which he describes as having to do with the conviction of sin and the call to repentance. This discussion is excellent. The concluding section on the history of missions ends with a review of the forces and factors against which the Church of Jesus Christ is struggling today. All in all, the volume is worthwhile. It is stimulating, provocative, and sound in its orientation. Anyone interested in missionary work will profit by reading it.

Seeing Is Believing

LET MY HEART BE BROKEN by Richard Gehman. 245 pp. McGraw-Hill. $4.95. *Reviewed by Milton A. Regier, editorial assistant, Action Magazine.*

Imagine yourself on a trip around the world seeking to be of help and blessing to lonely and discouraged missionaries. Your traveling companion is a skeptical reporter who questions the value of foreign mission work. Such is the setting for this book which is written by Richard Gehman, a topflight magazine writer, who was invited by Dr. Bob Pierce of World Vision to accompany him on a round-the-world trip and see at first hand the work of missions among the world's neediest peoples.

With his highly professional skill the author gives the reader a close-up view of some highly unusual people and places. Who can ever forget the quiet courage of Miss Irene Webster-Smith who led over 100 Japanese war-criminals to Christ, the utter desolation of Korean beggars living in an abandoned ice-house or the thrill of a native Bible conference in South India? The illustrative pictures by Richard Reinhold in the center of the book add greatly to its attractiveness.

Most thrilling of all is the final chapter in which the author tells how he was led to Christ by seeing the works of faithful missionaries. To see is to believe!

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WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

Kennedy, Graham Confer

MANY EVANGELICALS were somewhat dismayed to pick up their papers a while before the inauguration of President Kennedy and read accounts of a press conference which was held after a meeting between the President and Billy Graham. The newspaper reports indicated that Mr. Graham had said that he thought there would be better understanding between Protestants and Catholics as a result of the political campaign and that he did not believe the religious issue would be a factor in future campaigns.

If this was indeed what was said, evangelicals had cause to be dismayed, for the appearance was that one of the chief spokesmen for the Protestant message was glossing over all of the basic differences that still remain between Protestants and Catholics.

But knowing the ability of the secular press to distort and take liberties with public statements—a tactic which hurt the evangelical cause in the campaign last year—*Action* went to work to find out what was really said at the press conference and, if possible, what Mr. Graham and the President talked about during the six hours they were together. Here's the story:

Mr. Graham went to Palm Beach at the President's request. Mr. Kennedy apparently wanted the evangelist's views on a number of matters and he asked many questions on spiritual and biblical matters—the plan of salvation and the second coming of Christ among them. He also wanted to know—from Mr. Graham's viewpoint—something about the differences between Protestant and Catholic churches.

In the press conference which followed one of the reporters asked, "Do you think that as a result of the religious discussion in the recent election campaign there will be a better understanding between Protestant and Catholic churches?"

Mr. Graham's answer is a bit different from that which was later reported. He said: "Yes, I think the Protestants understand the Catholic Church better and the Catholic Church probably understands the Protestant tradition better as a result of the debate and discussion." The fact that NAE and others insisted on a discussion of the issues involved undoubtedly makes this a true statement.

The evangelist answered the question about the religious issue in future campaigns like this: "I think it will probably be brought up, but not likely to the extent that it was in the recent campaign"—again somewhat different from the newspaper account.

There are some who feel that even in the answers which he gave Mr. Graham did not use all of the astuteness which he certainly possesses and that he could and should have protected the Protestant heritage which he represents by being more explicit. They wonder if Mr. Kennedy is trying to use Mr. Graham to neutralize the evangelicals as he was able to neutralize many of the liberals in the campaign.

Perhaps the best thing evangelicals can do at this point is heed the biblical injunction to "watch and pray."

President Kennedy and Billy Graham at press conference.—RNS Photo

Against the Constitution

LATE IN January, Park Street Church in Boston voted unanimously to reject the constitution of the United Church of Christ and thus to remain out of the merger of the Congregational churches and the Evangelical and Reformed Church. Park Street Church —whose pastor is Dr. Harold John Ockenga—is one of the largest Congregational churches in the country.

While the vote came as no surprise because of the conservative nature of the church, it did give new life to those Congregational movements which oppose the merger. Rev. Robert Dempsey, executive secretary of the Conservative Congregational Christian Conference, predicted that nearly half of the 5,500 Congregational churches—who must approve the constitution individually to be a part of the United Church—will vote no or not vote at all.

He said the large silent vote which he predicts is due to three reasons—some churches are simply not interested enough to vote, others fear that a vote on the constitution would split the church, while others are going to wait and see. A church which fails to vote remains in its conference, but may not participate in the United Church of Christ. June 1 is the deadline for vot-

ing. In a poll vote regarding merger taken in 1948, 46 per cent of the churches voted no or were silent.

The Conservative Congregational Christian Conference was formed that year to provide a place for churches to go who did not want to be a part of the merger.

Merger—Pro and Con

THE PROPOSAL by Dr. Eugene Carson Blake for the merger of four denominations is getting some attention these days—for and against. The Chicago Presbytery of the Presbyterian Church U. S. A. voted in February to make an overture to the General Assembly to begin a program to implement the Blake proposal. Presbyteries in other areas are expected to act favorably also.

But a Methodist bishop—whose denomination was included in the merger proposal—has attacked it and said, "I am radically opposed to the false statements which are made by some overly enthusiastic people, who state that because we are divided into denominations, it is a sin." Bishop W. Angie Smith of the Oklahoma-New Mexico area wrote in his district paper: "I believe that because we do have separate denominations we have a stronger Christianity and a stronger church life in America than we would have if we were all in one institution."

The bishop pointed out that the Church of South India, often referred to as an example of successful union, does not include the Methodist Church. "It was the small British Methodist Church which became a part of the Church of South India," he explained.

Expressing himself in favor of cooperation, Bishop Smith said, "when you begin to talk about one church, I am equally as opposed to it as I am in favor of cooperating among the denominations in work which is common to each of us."

Another Methodist leader, Bishop Gerald Smith of Los Angeles, has also reacted coolly to the merger proposal.

New Era in Colombia?

"THE DAY OF using sticks and stones in dealing with Protestants has ended," a Catholic priest said to a missionary in Colombia recently. The surprising statement was made to Fred Smith, a Christian and Missionary Alliance worker, at the close of a Bible study in Neiva, Huila. The study was one of a series conducted by the local priest in a public school. A number of evangelicals participated freely in the studies and on one occasion were permitted to sing a hymn in closing. The missionary reported that an atmosphere of cordiality prevailed.

Another precedent-shattering event was a public rally for the purpose of Protestant-Catholic discussions held in Cali after a week of preliminary talks between evangelical pastors and Catholic priests. Every one of the 8,000 seats in the "Gimnasio Cubierto" was taken and crowds milled about seeking entrance as the program opened. The first speaker was Rev. Hugo Ruiz, a Baptist pastor who spoke on "The Message of the Bible." In concluding his address he held his Bible high and, looking at it, quoted the words of a Spanish hymn, "Holy Bible, you are here a treasure for me." A thunderous applause interrupted before he had even finished.

An Assemblies of God pastor spoke on "Baptism by Immersion" and a Cumberland Presbyterian pastor brought a message on "The Personality of Jesus Christ." Two Catholic priests spoke, and while their messages were well received they did not evoke the enthusiastic response which greeted the evangelicals. One of those attending was heard to say, "How do you like the preaching of those evangelicals? They are really learned men." Over the years the Roman Catholic propaganda against Protestants has categorized the preachers as ignorant. Reports indicate that the huge crowd was completely orderly throughout the long program. Press reports were very favorable.

The following night hundreds went to the public library in Cali to hear informal discussions between evangelicals and Catholics on the teachings of the Bible.

Evangelical mission leaders feel that this new approach does indicate the beginning of a new era in Colombia. It was spelled out in 1959 in a book *Inquisition, Tolerance and the Ecumenical Idea* by Rev. Ricardo Strube Haker, president of the National Sub-Secretariat of Faith and Morals, in which he called for the practice of love instead of "repression" and "intolerance" in an effort to win over the Christians who were separated from the Church. Some see this as the outworking of the new approach taken by Pope John XXIII.

But evangelicals in Colombia temper their enthusiasm with caution. Thus far the new policy is seen only in the cities and there are still lingering remains of the violence which Christians in that country have come to know as a way of life.

Half-Cocked

APPARENTLY SMARTING under the charge of heresy which had been leveled at him by some members of his own clergy, Bishop James A. Pike, Episcopal Bishop of California, turned his guns on the anti-Communist movement in this country and went off half-cocked at the recent diocesan convention in San Francisco. He labeled it as a movement toward McCarthyism, "a movement without a leader."

The charge of heresy was the result of an article in *The Christian Century* on "How My Mind Has Changed." A Georgia group accused the bishop of expressing "disbelief in the Virgin Birth of our Lord, the doctrine of the Holy Trinity as stated by the Church and the necessity of salvation through Jesus Christ alone."

Bishop Pike had written that while he did not deny the possibility of the miracle of the Virgin Birth, "the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus." In answering the charge of heresy, the bishop said he firmly believed in the doctrine of the Virgin Birth insofar as it related to the dual nature of Jesus. But as to a "literal belief" in the historic details, he said, he is an "agnostic."

But the anti-Communist movement was the target for much of his pot-shooting. He said it was well supplied with would-be leaders, whom he described as "small-fry," but said that none of them "have quite what the late Senator McCarthy had as a dynamic—and demonic—personality." In this group he listed Fulton Lewis, Jr., the radio commentator; Gerald L. K. Smith; William F. Buckley, Jr., editor of *The National Review*; Edgar Bundy of the Church League of America, and Representative Francis E. Walter, chairman of the House Un-American Activities Committee.

Such reckless characterizations only prove that with the same breath the bishop uses to denounce tactics he dislikes, he himself employs some which are even less savory. Evangelicals decry excesses wherever they are used, but between the two extremes we would prefer to have them used to preserve America than to give her away.

Unanimous Agreement

PRACTICALLY EVERYBODY who saw or heard the presidential inaugural agreed that all of the prayers offered were too long. A critical editorial in the Jesuit-edited weekly, *America,* said that public prayers at a civic ceremony should be limited to one or two minutes at most. The four prayers in the inaugural ceremonies—representing the four major faiths in this country—aver-

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aged more than five minutes each, and the invocation of Richard Cardinal Cushing, Catholic Archbishop of Boston, required more than ten minutes.

The *America* editorial professed belief that in public prayers "the pious should not be sermonized, neither should the indifferent be wearied, nor even the atheist needlessly provoked."

Some felt that the lack of judgment shown in most of the inaugural prayers was enough to provoke Christians, to say nothing of the atheists.

Breakfast with the President

IT WAS AN auspicious—as well as a prayed-for—occasion when early in February some 900 Christian leaders in religion, business and government met for breakfast in Washington and were joined by the President of the United States. It was the annual Presidential Prayer Breakfast held in connection with International Christian Leadership conference.

The ICL is a vigorous spiritual organization bringing together men in the fields mentioned for prayer and fellowship. The testimonies given by these men who have found a new life in Christ are clear-cut and vital. The same thing is true at the Presidential Prayer Breakfast. With the President, Vice President, U. N. Ambassador Adlai Stevenson, and six of ten cabinet members at the head table, Jerome Hines, a member of the Metropolitan Opera, told with ringing conviction how he had received Jesus Christ as Saviour in 1950. He said: "It is not a philosophy to live by or a religion to choose. It is a living Person who has changed my life." And then he sang "Blessed Assurance," a song which he said he first sang on Skid Row where he learned that we are all derelicts and panhandlers before God until we receive Jesus Christ.

This was followed by a testimony from William Jones, a California businessman who hosts the prayer breakfasts. He told of giving $800 a week to the church in an effort to gain peace and all the while seeing his home go on the rocks. Finally in desperation he and wife turned to Christ and he told how they fell in love all over again and had to adopt five children to share the great love which God had given them.

These simple, but moving testimonies were followed by a message from Billy Graham and then President Kennedy spoke briefly.

Only eternity will reveal the impact of the prayer which surrounded this meeting and the testimonies which were given at it, but the scriptural injunction to be witnesses unto Christ had been heeded and the results were now up to God.

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PART FIVE: Target Areas of Communist Infiltration

Target Areas: The Communists have selected certain major areas of the social and economic structure upon which to concentrate their activity and to which to make an appeal. These areas are selected for one of two reasons—either they are important in the strategy of gaining control of a country or they are areas where the minds and attitudes of the people can be controlled or the will to resist the Communist line weakened.

In any country where the Communists are operating, these areas will be "bee hives" of activity. Most of the information and illustrations used in this study guide relates to operations in the United States. It is safe to say, however, that the methods used and the areas of activity are much the same elsewhere. There may be a slightly different emphasis depending on the local situation, but the basic strategy remains the same. For example, labor may receive particular emphasis in one country while the military is singled out in another country or a racial minority in a third.

More specifically, the target areas most commonly found to be exploited by the Communists are these: Labor, minority groups, youth, the military, education and religion. The order in which these are listed does not necessarily imply the order of their importance—they are all of first-rate importance. Other areas of lesser importance would include women's clubs, veterans' groups, farm organizations and any other social or economic group whose grievances—either fancied or real—could be exploited in the interests of the Communists.

The Communists attempt to get into these groups where they offer their answer to the problems which the group feels. This answer may be the open acceptance of Communism or it may be something much more subtle, clothed in innocuous terminology that has an attractive sound and appeal. The Communists thus hope to gain support from several such groups who are united—or at least working cooperatively— because of their mutual interests. With this large body of support they can make inroads in government and key political and economic areas and are in position to take over when the stage is set for Communist control.

Any area of the economic or social structure of a nation or any special group of people is a potential target area. The areas which have been mentioned are the ones which are deemed most crucial for Communist purposes. The Communists will not overlook any avenue that would afford them an opportunity to promote their ends, however.

It is the purpose of this study guide to further investigate the techniques of Communist infiltration so that we may be better equipped to aid in the fight. By being acquainted with certain facts you will be able to spot Communist activity and thus avoid association with Communist groups or other groups which are influenced by Communists. It is important to have considerable knowledge of this subject so that the innocent will not be slandered and the guilty will be recognized for what they are. All Communists are actually agents of a foreign power and those who give support to them, though not Communists themselves, do a great disservice to their country.

Target Area—Labor: Historically, the Communist Party has been interested in labor and the laboring classes. The original appeal of Marx and Engels was to the "proletariat," by which they meant the urban wage earners. In practice, appeals were made to this class in Russia in 1917 and in other areas of the world since.

However, the whole revolutionary movement has not relied entirely upon the acceptance of Communism by the laboring classes. In most cases the intelligentsia—those with scholarly and academic interests—and the peasants of the rural areas have joined with the proletariat in expressing their dissatisfaction with conditions under which they live. The thought and action of Marxian Communism has been the basis of this expression.

The Communist appeal to labor is based on the idea that they are the exploited class and that under Communism this exploitation would cease. This is based on the social and economic philosophy of Marx. (cf. Study Guide One.) In spite of the fact that the present day approach of practical Communism is broader than this, the language which is directed toward labor is largely retained.

Besides the historical and philosophical nature of the Communist appeal, the party is very interested in labor for practical purposes. If the Communists are able to infiltrate labor and its organizations, this will provide them with an effective means of applying coercive force to gain immediate or long range objectives. This is possible since the Communists will be able to influence or control many areas of the economy and national life, such as the field of communications. They will be able to call strikes or other types of action which will disrupt the whole pattern of daily living. In this way they could paralyze the United States and prevent us from taking military or economic action to resist an aggressor either in our own country or abroad.

Control of labor unions is one of the prime objectives of the Communist Party. Make no mistake about it! This control may be gained in a number of ways. The union may be infiltrated from the bottom by winning members to the Communist cause. On the other hand, a few Communists may join the union and through plot and intrigue gain control of a few of the key offices

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Writer: Thomas O. Kay

in the union. Since people have become alerted to the danger of Communist infiltration, these members usually keep their Communist affiliation secret. This was not necessarily true in former years when people accepted the open and direct appeal of Communism.

The Communists will use any means at their disposal to make inroads and gain control. This includes rigged elections, propaganda, force and violence.

David Dubinsky, a labor leader, makes the following comment regarding Communist infiltration of the labor movement:

> The Communist technique is simple. The party agent forms acquaintance of a member of a union which is marked for capture. They form a "cell" or "fraction" of a few likeminded members. With the help of the party agent a program is prepared. Naturally, it follows the Communist Party line.
>
> ... The Communists refer to themselves as the "vanguard of labor." Nothing could be further from the truth. They have disrupted many unions with their factional quarrels and have left in their wake many saddened and disillusioned members, destroyed businesses, and blasted hopes. Far from being "progressives" as they claim, they are really "dynamic reactionaries" as someone has called them."[1]

But all that we have said here is not to be taken as a blanket condemnation of labor. In all honesty we must recognize, as was pointed out in a previous study guide, that the laboring conditions of the mid-nineteenth century which Marx attacked were intolerable for the working man. Times have changed, however, and much of the credit for this change must go to the development of the labor union.

The working class had no other way to express its grievances and no one seemed ready to champion their cause. While these were largely liberal measures and were often associated with liberal or radical political and economic philosophies, moderation prevailed in the majority of labor movements in Europe and the United States. Thus through democratic processes and legitimate channels the conditions of labor have improved.

As our earlier statements were not meant to be a blanket condemnation of labor, neither are these statements intended to be a "whitewash" of the labor movement. Its excesses must be recognized and guarded against.

The Communists still find some takers for their talk about "exploited labor." In a democratic society such as ours there must always be a concern for the lower class working man who might be discriminated against. By meeting the needs of labor—which do not always coincide with their demands—we can build an effective front against Communist infiltration. This must be done. There is a great danger if Communism successfully infiltrates labor and there is also a danger if we drive labor into the hands of the Communists by offering no positive program.

Frequently the evangelical Christian has taken a head-in-the-sand attitude toward labor. Indeed, our own shade of Christianity has tended to become "white collar." By default, then, the door has been left open to those who show interest in the needs of the urban laborer. Roman Catholicism has been relatively successful. Communism is attempting to fill the rest of the void.

Protestant Christianity is able to meet the spiritual needs of these people. This is basic to the well-being of the total man, but we must also show concern and be able to meet their material needs. "But if anyone has this world's good—resources for sustaining life—and sees his brother and fellow believer in need, yet closes his heart of compassion against him, how can the love of God live and remain in him?" (I John 3:17, Amplified New Testament).

Target Area—Minorities: Minority groups have been used by the Communists almost as effectively as labor. These groups include any group of people whose interests are not necessarily those of the majority of the citizens of a given country. Because they are in a minority it is possible for the majority element of the country to exploit them, sometimes even unknowingly. The Communists will play up this chance exploitation for their own benefit. If true exploitation does not exist or is so small and insignificant that it does not count for much, the Communists will develop an area of exploitation and play this up through subtle propaganda. It is usually not difficult to develop an issue which can be used to play on the emotions since these minority groups are frequently conscious of their distinctives.

Most important of these groups in the United States is the Negro. Foreign language groups and the Jews have also been the target of Communist propaganda on the basis of their minority status.

Although we are all aware of the Negro problem in the United States and must admit to inequities in many places with reference to the Negro, the Communists have found it difficult to make headway among the Negroes of this country. The early Communist line—in the 1929's and 30's—was a campaign to relieve the oppression and equal rights for these people. This was to be climaxed by "self-determination." This meant that the Negroes of the South were to withdraw from the United States and set up an independent state in the South. This is what Stalin meant when he said, ". . . the right of the oppressed people of the dependent countries and colonies to complete secession, as the right of nations to independent existence as states."[2]

The Comintern resolution of 1930 points this out in detail:

> In the first place, our demand is that the land of the Southern white landlords . . . be confiscated and turned over to the Negroes . . .
>
> Secondly, we propose to break up the present artificial state boundaries . . . and to establish the state unity of the territory known as the "Black Belt," where the Negroes constitute the overwhelming majority of the population.
>
> Thirdly, in this territory, we demand that the Negroes be given the complete right of self determination; the right to set up their own government in this territory and the right to separate, if they wish, from the United States.[3]

During World War II this program was played down as the party line then called for a "unified war effort." However, since the war these same aims have been revived. It is interesting to note that this policy is not in the interest of the needs of the Negroes, but of the Soviet government. Since 1956 the policy of self-determination has again been soft-pedaled, although the Negro is still viewed as an oppressed minority group.

Perhaps of greatest interest has been the party's effort to infiltrate and control the NAACP. This has been largely unsuccessful. Some success was realized immediately following the war, but when the leadership became aware of it they made a thorough effort to weed out the Communist members. In spite of this, there have been repeated efforts in the last few years to again infiltrate this organization.

Many other bogus methods have been used in attempting to bring Negroes into the Communist Party. They have been markedly unsuccessful. The Negro realizes that the Communist does not mean what he says. History has shown him that minorities remain under oppression where the Communists are in power. The Negro realizes that democracy truly offers him his best hope. May this continue to be so.

If the supporters of democracy will continue to consider the Negro and his constitutional rights, the Negro will continue to be a supporter of the democratic way of life. It may be noted that several Negroes were outstanding in their opposition to Communist indoctrination in the prison camps of North Korea while some of the white

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1 *100 Things You Should Know About Communism and Labor,* Government Printing Office, Washington, D.C.

2 Quoted by J. Edgar Hoover in *Masters of Deceit,* p. 244.

3 Hoover, *op. cit.,* p. 244.

soldiers found it difficult to resist the brainwashing.

Other minority groups have received treatment from the Communists similar to that accorded the Negroes. A significant area of activity has been among groups of foreign born or those of recent foreign extraction, particularly from Eastern Europe. This was particularly aimed at agitation to alter foreign policy. Those of recent extraction have found out the truth about Communism from friends and relatives who live under it and this activity has somewhat diminished due to Soviet rule over much of Eastern Europe.

Communist success in this area comes only when the immigrant is disillusioned with the American way of life. Although we are not perfect and this nation is certainly not an earthly paradise, we can do much through education and practical aid to help immigrants get adjusted to their new land. With only a little help they will soon discover that liberty and democracy provide a superior way of life to the Communist state.

The Jews have also been the target of Communist infiltration. The line has been that the Soviet citizen is a friend of the Jew, but it takes only a little study and knowledge to prove the untruth of this. The Jew realizes for the most part the incompatibility of Communism and Judaism. The real aim of the Communist is to stifle the opposition that arises out of a well-knit religious group such as the Jews.

Target Area—Youth: The Communists realize that the future of a country is in the hands of its youth. Thus they are especially active to win them to their cause. This is evidenced in the control that they have developed over the youth of Russia. Although many of the older people have accepted the regime only with mental reservations and have been allowed to keep some of the pre-revolutionary institutions, they are deemed unimportant as long as they give allegiance to the government. In Russia youth organizations control effectively the activity of all youth from earliest ages until past 20.

Since youth is susceptible to Communist propaganda they tailor their program to appeal to youth. Because of the disrepute into which the openly advocated Communistic program has come in the United States, the appeal is indirect. Since youth is frequently uncritical, however, it can more frequently be taken in unknowingly to serve the Communist purpose.

The Communist youth program is implemented through organizations entirely or partly under Communist control. Organizations with outwardly good purposes and intentions are used for this purpose if at the moment their purposes coincide with the Communist line. The youth organization under Communist control exists for two purposes: (1) To indoctrinate the members with the party line even though they are not all party members and (2) to agitate and demonstrate whenever the occasion demands in the interest of the party line.

An illustration of this in action is presented in the pamphlet by J. Edgar Hoover, "Communist Target—Youth" in which he reports on the Communist activity behind the demonstrations in San Francisco in May 1960. These student demonstrations were set off by a hearing of the House Un-American Activities Committee in San Francisco. Word also came from Mr. Hoover late in December 1960 that the Communists were preparing a new attack on youth and that a strategy meeting was being held in Chicago during the Christmas holidays. Such a meeting was held although the leaders denied that it was Communist-inspired. The sessions were closed to the press and outsiders, however.

It is one of the characteristics of young people that they are captivated by new and different ideas, but if an established democracy is aware of their needs and cultivates their loyalty, they will become its most ardent supporters as their enthusiasm is properly channeled. Youth is searching; the young person must find something worthwhile that has an answer for his questions. Christianity is able to provide this if we will use our opportunities to reach young people.

Target Area—Education: Here is another area of society which has prime importance for the Communist. The mind must be captured if the nation is to be enslaved—and where is there more logical place to begin than in the educational system. This is especially true in a country where there is a high literacy rate, such as the United States.

There are two exceptionally important values that accrue to the Communists when the educational system is infiltrated: (1) By using well-known leaders in the academic and educational field as a part of the Communist front apparatus, they give prestige and authority to the program, and (2) the entire educational system becomes the channel for indoctrinating a whole generation with the party line.

There are various methods used by the Communists to achieve their goals in the general area of education. The most obvious and effective means is to recruit faculty for the party and allow them to continue teaching. This has been done more openly in the past than at present. Because of the undercover nature of this movement it is difficult to discern the party member who is a teacher. They are undoubtedly there, however, and not only at the college and university level. The Communists realize the importance of early educational training.

A second way the Communists can wield their influence in the educational field is by gaining control of the governing agencies — the policy-making bodies that determine the direction of educational programs and institutions. An equally important area is at the administrative level—principals, superintendents, supervisors, deans.

Thirdly, textbooks are important tools to use in capturing the student for the Communist cause. This is done subtly, although in some instances there have been direct attacks upon the institutions of American society. Some texts are easily seen to be Communist-oriented; others present the line more subtly.

This is a touchy subject in a country where freedom of expression is highly prized. We must be careful that our zeal does not lead to "book-burning" but it behooves someone in the educational field to be alert to this problem.

A fourth way in which education can be infiltrated is by the use of lecturers who appear before educational groups, forums, PTA's, or other academic groups. The Communists have party members—or fellow travelers or sympathizers—trained in various fields to fill these opportunities to lecture. Thus the party line can be diffused under the guise of intellectuality.

Fifthly, the Communists seek to infiltrate all cultural media. This is actually informal education. The Communist is aware of the effectiveness of the movie, the arts, television and radio. Drama and literature are well suited to the portrayal of the Communist line. Much has been done in the past ten years to weed out the Communist influence in these areas, but it must be a continuing job.

In some places Communist schools have been set up. They are not labeled as such, but their program and orientation is definitely Communistic. These are to train party members and also, by misleading advertising, to bring in those who are looking for something different in education. These schools have been noted by the Federal government from time to time—the most important of these being the Jefferson School of Social Science in New York.

With respect to the problem of Communist influence in education, the anti-Communist must not go so far as to advocate censorship or deny freedom of speech and assembly. Such proposals are fraught with peril for a democracy. Our job is to give education a content that is superior to the Communist line.

Values can be taught—the Communists believe this. Our educational system must get hold of a set of values that will pervade our teaching. At this point, it seems that Christian education has something that is infinitely superior. Although religion cannot be taught in the public school, spiritual values can be given a place in every classroom and in every subject.

Target Area—Religion: Although the Communist is an atheist and antagonistic to organized religion, he still finds it to his advantage to make use of religion. Some party members retain their position within a church organization. The party also works through sympathizers and dupes who hold positions of importance in church bodies.

Bishop Quentin K. Y. Huang, who served the church in Free China for many years, has said that he sees the same pattern developing in some of the churches in America that led the church in China to go under Communist control. This pattern began with Communist Party members infiltrating the theological seminaries on the pretext of preparing for the holy orders. This carefully planned strategy was coordinated with planting "stooges" and sympathizers in the churches, hospitals, and other related areas. Thus when the capture was effected, it was complete.

Communism knows that religion—and specifically Christianity—offers the greatest opposition to the final achievement of its goals, but it also knows that an open and direct attack on Christianity would be largely ineffective. So the Communists have adopted the technique of deceit, as they have with other target groups. They appear as the proponents of current issues that are religious overtones. Because of the church's obvious interest in such things as race relations, peace, and justice the Communist seeks to turn these to his own ends. Thus he is able to clothe his operations in the protection that is given by his religious associations.

Because it is the tendency of many church functionaries and leaders to associate themselves with organizations that espouse a good cause, many have unwittingly joined front groups. This is just what the Communist "doctor" ordered! It provides a cloak of dignity for the Communist-led group and aids in getting other unsuspecting people to take part. The foregoing is more true of those whose theology is liberal than it is of the evangelical. This is largely a result of the liberal's desire to emphasize the social concern of Christianity and put into practice the doctrine of Christian brotherhood. This kind of situation is tailor-made for Communism.

But this does not mean that liberal theologians and church leaders—or their organizations—are Communistic. If a person's spiritual experience is vital, the emptiness of the Communist cause and a "do good" philosophy is easily seen. On the other hand, the evangelical Christian must give heed to the social implications of the gospel for "faith without works is dead" (James 2:17).

Communism in religion is an insidious threat. It must be carefully observed and weeded out. But to resort to mere name-calling and "guilt by association" is dangerous and accomplishes little.

Other Target Areas: The areas just discussed stand out as being those most important to the Communist. Any other special group that can be used, however, is a potential target area. One such area is the military. The Communist purpose here is to develop through propaganda an irresponsible attitude toward one's country and his citizenship obligations, to weaken the will to resist an enemy, and to neutralize as much as possible the striking force.

Farm groups comprise another target area. An appeal is made to the "poor" farmer. It is interesting to note that wherever the Communists have been successful, they have had to form a coalition with the rural classes and develop a program for them.

Veterans groups are a potential target area, although the large ones in this country are staunchly anti-Communist. Women's clubs are also a favorite target of Communist activity.

It should be pointed out that there are effective anti-Communist organizations that relate to most of these areas. Such organizations should receive support from all.

What to Do: Knowing the facts in this study guide will not help unless we resolve to do something about them. Here are some suggestions:

(1) **Education.** To inform ourselves and others so the Communist movement can be recognized and brought out into the open is of vital importance. By keeping abreast of government findings and reading intelligently you can know who many of the Communists are. Also this study will acquaint you with the techniques of infiltration and subversion.

A close study of world events and Soviet propaganda will help you recognize the Communist line. A study of Communist activity will show the conflict in theory and practice. This is important since the appeal made to front organizations and these target groups is not at all in keeping with stated Communist policy.

(2) **Application.** The next step is apply the knowledge gained above. The Communist ideology and undergirding theory must be attacked. Indiscriminate attacks on individuals are not in keeping with democracy or Christianity, however. Usually if given enough rope the Communist will hang himself on the Communist line to which he is absolutely committed. If there is immediate danger, you should of course get in touch with the FBI or responsible local officials.

Because of the misguided fervor of some anti-Communists, there has developed the phenomenon of the anti-anti-Communist. This person, in overreacting against the anti-Communist movement, tends to give aid or support to the Communist by trying to classify all anti-Communist activity as fascist, McCarthyism, or reactionary. We must be careful to keep a Christian concept in our anti-Communism activity so that it does not become fascist. This is just as detrimental to democracy and Christianity as Communism since it too limits individual rights and liberties.

(3) **Edification.** A positive content should be offered in all anti-Communist activity. We must point out the good in the democratic way of life. It must be lived and maintained. Loyalty and patriotism are not *passe*. If our nation can have the support of its citizens, there will be fewer national wrongs to make right.

Frequently the Communist appeal is successful because it fills a void in a man's life. This is most often the result of a spiritual problem. Christianity can meet spiritual needs, but it must be presented in an attractive way without dilution of the gospel. Where Christianity and democracy have sometimes not concerned themselves with the whole person, Communism has used these gaps in crucial places to promote its own cause. As Christians we must see that the whole man is ministered to and his needs met, both in his religious and social life.

Suggested Readings

Books listed in Study Guide Four.

100 Things You Should Know About Communism and Labor, House Un-American Activities Committee, Government Printing Office, Washington 25, D.C.

Soviet Target—Youth. J. Edgar Hoover, House Un-American Activities Committee, Government Printing Office, Washington 25, D.C.

Next Month: Study Guide Six

"Techniques, Part 2: Power Politics in Russia."

Revolt in Haiti

A REVOLT BY the government of Haiti against the Roman Catholic Church is the climax of years of suppressed disagreement with the policy of foreign priests running the religious life of the country. The festering feeling first rose to the surface in the elections of 1957 when French Archbishop Francois Poirier of Haiti put the church directly into the political campaign against the man who was eventually elected head of the country, President Duvalier. The president is a liberal Roman Catholic who has Protestants in his cabinet.

At this time the Vatican had a concordat with Haiti which dated back to 1860 and was slated to run until 1960. The government was apparently chafing under the payments to the church with which they had been saddled in the concordat. They were not only supporting the foreign priests which the church sent to Haiti and paying $40 a month to all teaching nuns plus $370 a month to the archbishop, but they were also supporting a seminary in France where the priests destined to serve the Haitian church were trained. The government felt this was inequitable and unnecessary, especially since Haiti has one of the lowest per capita incomes in the hemisphere—about $120.

In August 1959 two French priests who were said to be working against the government in violation of the concordat were expelled from the country and the archbishop was threatened with expulsion unless he apologized for what the government said was his own anti-government position. No apology came but the government let the matter drag until the concordat came up for renewal in March 1960. Haiti refused to renew it and in November of that year the archbishop was expelled on the grounds that he gave money to anti-government university students who were Communists.

Under threat of excommunication by the Vatican, President Duvalier proceeded to expel four more French priests in January 1961. The church edict was immediately issued excommunicating everyone who had anything to do with the explusions.

It is intimated in Haiti that the priests of Negro extraction have looked with some favor on the removal of the foreign priests who have for generations dominated the church life of the country. The majority of the people are behind the government and Protestant missionary work has not suffered in the least. Despite the fact that most of the people are Roman Catholic, voodoo worship is said to be the principal religion of the island. The practices of the two are mixed by many.

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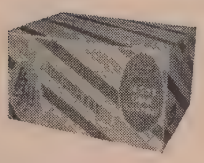

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'Tax Trouble'

(Continued from page 5)

Like all *ad hoc* legislation directed at a specific objective, it was not foreseen how broad and damaging it might be to legitimate groups. It would, in effect, impose a straightjacket upon the right of churches, both conservative and liberal, to speak out on subjects of vital concern to them if such subjects become involved in a political campaign.

The experience to the NAE of having its tax exemption questioned in the public press has been painful. We hope any timid contributors thereby scared away will immediately make amends by a larger gift to the 1961 budget. But it has served a useful purpose in the Divine scheme of things—it has called attention to a glaring inequity in law.

Internal Revenue officials would apparently be glad to recommend to Congress a complete revision of Section 501 C, applying to all non-profit groups the same restrictions or giving to all the same liberty. They point out, with logic that their job is to collect taxes, not to police political campaigns.

A decision as to whether such a recommendation will be made is up to Secretary of the Treasury C. Douglas Dillon. It is to be hoped that he will give serious consideration to it, for as the law now stands it is a "dead letter," not being enforced literally as it is written—and, furthermore, somewhat obscure as to just what it would cover in a given situation, if it were enforced.

Churches should not be placed in a position of having to violate the law of the land in order to express their convictions on social issues. Whether their concern be protection of society from gambling, liquor, racketeering, indecent movies, or a concern for separation of church and state, they should be free to voice that concern whether a political campaign which might be influenced is in progress or not.

Between the two choices—remaining silent or violating the law—the church should speak out and suffer the consequences of the law, if need be. But it is not in keeping with American tradition that there be any law in the statute books, even one that is not enforced, that imposes any restrictions upon this right.

If Congress wants to enact a law denying tax exemption to groups engaging exclusively in political propaganda for either left or right-wing causes—and several bills are pending—that is one thing. But to impose a restriction on freedom of speech on all churches and charitable and educational organizations is clearly beyond the power of Congress under the Constitution and should be promptly repealed.

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: Mr. Noble, does the recent release of two American fliers mean a relaxation of tension in the Cold War?

Noble: No, the release of these two men is just another tranquilizer given by the Russians to make us think that progress in settling the Cold War is being made. The Soviets generally use the release of prisoners for political reasons. In my own case they first made an attempt to exchange me for eleven Soviet children that were then held in the United States. These children, by the way, have since been returned without an exchange taking place.

Q.: How many more Americans are still in Soviet prisons?

Noble: Besides Francis Gary Powers and other American servicemen presumed prisoners there are about five thousand American citizens being held by the Soviets according to State Department figures published in 1954. While it seems like a fantastic number, with what we know of Soviet deceit this is not at all unlikely.

Q.: What could be done to get all Americans released by the Soviets?

Noble: It would be as drastic as breaking off all diplomatic relations with the Soviet Union. This is the step they fear most and they would be willing to do almost anything to re-establish relations. It is important to them because recognition gives them status as equals in the world. Withdrawal of recognition would also create an internal problem for the Soviets as their people realized the falling world prestige of their government.

As far as the people behind the Iron Curtain are concerned we could render them no greater service than to help them achieve their freedom by taking a firm stand against Communism.

Q.: Mr. Arnold, how many people usually make up a Communist "cell"?

Arnold: This depends upon the stage of development, the type of cell and the prevailing conditions. For instance, a minimum nucleus consists of three members which may enlarge to twenty-five. For underground activity it rarely exceeds five. This size is dependent upon the task assigned to the cell.

J. Edgar Hoover has stated that "contacts of rank and file members are limited three to five—the basic club unit." Each party member is confined to knowing only two of his associates and the three he appointed.

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The story of each child is pitiful. For instance:—Kee Hyun, designated L1, never knew his mother. She died when he was born. The neighbors cared for him for three years. His father, a common laborer, could not obtain work to earn a living even for himself. In despair he committed suicide. The neighbors then took Kee Hyun to the Seoul Children's Shelter for temporary care. Shortly after he was received into our HEAVEN'S LOVE ORPHANAGE.

Hundreds of new sponsors are desperately needed right now so we can give loving care and Christian education to our present children and take in many more wandering the streets desolate and hungry. Each orphan is waiting to have a beloved foster "Daddy or Mommie" or big "Brother or Sister." What an opportunity for joy and blessing for YOU! And what a chance to raise up a boy or girl to be a Christian leader in Korea so greatly in need of the Lord and the saving gospel. Write or phone now!

The ESEA, an interdenominational, nonprofit Missionary Corporation, is caring for over 6,000 orphans, children of lepers and war widows. Over 6 million meals are served annually. Many more children are in desperate need, homeless, ragged, hungry and cold. Help us expand our 71 Homes. Each one is a real Christian institution with Staff and Board members earnest, Bible-believing Christians. Children are taught the Bible, Christian songs and earnestly pray. Each child is led to receive Jesus as his personal Saviour.

THE EVERETT SWANSON ASSOCIATION, INC.
4848 North Leonard Drive Dept. EA-3 Chicago 31, Illinois

CLIP AND MAIL TODAY

☐ Yes I want to sponsor an orphan for one year. My choice is Number _____. If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send $8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ full year. SEND FULL PARTICULARS.

☐ I cannot "adopt" a child but want to help by giving $_____

☐ Please send me further information.

Name _____

Address _____

City_____ Zone____ State_____

Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

The Everett Swanson Evangelistic Association, Inc.
An Interdenominational Non-Profit Corporation
Dept. EA-3, 4848 No. Leonard Dr., Chicago 31, Ill. Tel. GLadstone 6-6181

NOW! Lifetime Hospitalization

PAYS $100 WEEKLY from FIRST DAY for LIF

NO WAITING PERIODS • NO MEDICA

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

Christian Leaders say—

DR. J. PALMER MUNTZ, Long-time President, Winona Lake Bible Conference: *For years I have been hoping that someone would provide accident and hospitalization insurance at the lower rates warranted by non-drinkers. I am glad that such a plan has finally been developed by my very good personal friend, Arthur De Moss, who is known the country over as a man of integrity and sterling Christian character."*

ROBERT WALKER, President, Christian Life Publications: *"Non-drinkers are indeed indebted to you for the initiative you have taken in making available to them your "non-drinking" health and accident insurance policy. With the increasing alcoholic consumption and resultant accidents, it is grossly unfair for those who do not drink to pay the punitive premiums. May the Lord continue to bless you richly in this important service."*

THOMAS F. ZIMMERMAN, General Superintendent, Gen. Council of the Assemblies of God: *"After carefully reviewing the favorable coverage and economical rate included in the Gold Star Hospitalization Program provided for total abstainers, I must say that I am tremendously impressed with this very fine program. It is to be most appreciated that those who take the position of total abstinence are now given an opportunity to reap a practical return as far as their own insurance rates are concerned. I congratulate the company for making available insurance coverage of this type."*

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week (or $14.29 daily) in cash, as long as you remain in the hospital; if your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

Bank Reference: PEOPLES NATIONAL BANK

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with De Moss Associates, World Mutual has underwritten this Gold Star Abstainers Hospitalization Policy.

This plan offered exclusively by

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"Special Protection for Special People"

Coverage for Non-Drinkers ONLY!!

to readers of UNITED EVANGELICAL ACTION

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For Proof of Service and Reliability, Read these Letters:

Miss Mildred L. Faulkner, Barrington, Illinois—*"Thank you so much for the prompt settlement of the claim we filed. You are not only prompt in settlement but very considerate also. I would highly recommend your insurance to my friends. Thank you again."*

Mrs. Dennis McCloud, Yuma, Arizona—*"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."*

Mrs. Frances E. Swartwout, Wimbledon, North Dakota—*"Thank you very much for the check you sent so promptly in response to my claim. God bless you for your interest in us older people."*

Mrs. Mandeville Cherry, Dothan, Alabama—*"I received the check for $_____ for which I thank you. Am pleased with your service—Your policy for the senior citizens is very reasonable."*

Mrs. Esther G. Powers, Norwalk, Ohio—*"Thank you ever so much for your draft in the amount of $_____ received so promptly in payment of my claim for benefit . . . I have found that I am insured in a very reliable company, proved by prompt and considerate handling of my claim."*

Mrs. Grace Giloy, Neillsville, Wisconsin—*"I received the cash settlement for my claim, and want to thank you sincerely for same. Every cent was paid according to policy. I had only made one payment on policy before I was stricken, and you paid up immediately with no questions asked—I heartily recommend this policy to anyone."*

Check These Remarkable Features:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
- All claim checks are sent out Airmail Special Delivery.
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- No automatic age termination.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays from the very first day in hospital.
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

Only conditions not covered:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

HERE'S ALL YOU DO:

1. **Fill out application at right.**
2. **Enclose in an envelope with your first payment.**
3. **Mail to DeMoss Associates, Valley Forge, Pa.**

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

Pays $2,000 cash for accidental death.

Pays $2,000 cash for loss of one hand, one foot, sight of one eye.

Pays $6,000 cash for loss of both eyes, or both hands, or both feet.

Pays double the above amounts (up to $12,000) for specified travel accidents!

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TO ASSURE YOUR PROTECTION

APPLICATION TO UEA-31

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	$4.	$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES** VALLEY FORGE PENNA.

NAE Emphasizes Relevance of Bible

The relevance of the Bible to the problems of modern living will highlight the 19th annual convention of the National Association of Evangelicals to be held in Grand Rapids, Mich., April 10-14. Outstanding speakers will outline current trends in evangelicalism in this country today as well as the problems facing the church.

Speaking at the opening rally in the Municipal Auditorium on Monday, April 10, will be Dr. Harold J. Ockenga, pastor of the Park Street Church, Boston, Mass. In keeping with the main convention theme, "Thy Word Is Truth," he will examine basic Communist doctrine in the light of the Bible. Speaking later in the week, Dr. Carl F. H. Henry will discuss contemporary trends in theological thought. Also to be heard in Grand Rapids will be Rev. Thomas F. Zimmerman, president of the NAE and general superintendent of the Assemblies of God, Springfield, Mo., and Dr. Henry Bast, president of the General Synod of the Reformed Church in America, Grand Rapids.

During the special workshop sessions of the various NAE commissions such as social action, education, church extension, world relief and others, delegates to the convention will be able to join in discussion groups helping to shape evangelical strategy for the days ahead. The missions group for instance will deal with the important question of "What Evangelicals Face in Africa."

Awards for the best church design will be made to winners of the Church Plan Award contest sponsored jointly by the NAE and Christian Life Magazine. Their entries of church designs will be on display as well as materials from Christian organizations, schools and publishers.

All sessions of the NAE convention will be held in the Pantlind Hotel, the convention headquarters, and the Municipal Auditorium. Detailed programs may be obtained by writing to the NAE national office, Box 28, Wheaton, Ill.

Stress Return to Bible

A national conference of leaders and pastors representing thirty Protestant denominations was held in Washington, on January 31 to "return the Bible to the heart of the nation." It was called by the NAE to re-emphasize the importance of the Bible in the American heritage and to find ways of getting people to study it as families and in churches.

Dr. Herbert S. Mekeel, past president of the NAE and pastor of the First Presbyterian Church, Schenectady, N. Y., told the group, "We have this nation as the result of a small group of men—the Pilgrims—who took the Bible literally." He said that in these days of inflated money, the one thing that always keeps its value is the Word of God.

Another speaker, Dr. G. Aiken Taylor, editor of *The Presbyterian Journal*, Asheville, N. C., said that those critics who accuse evangelicals of being "Bible worshippers" because they accept the Bible as the Word of God are themselves Bible worshippers because they set themselves up as the judges of what is truth in the Scriptures. Those who accept the Bible at all points as the Word of God, he said, are really worshipping God who gave the Bible.

Because of the exploratory nature of the conference no specific program was announced. A continuing committee headed by Dr. Arnold T. Olson, president of the Evangelical Free Church, was appointed to develop plans to encourage Scripture reading and other Bible emphases. A report from this committee will be given at the NAE's national convention in Grand Rapids, Mich., April 10-14.

Dr. George L. Ford, NAE executive director, and Pat Zondervan, local chairman, look over floor plans of the Civic Auditorium in Grand Rapids where convention sessions will be held.

Evangelical Newsfront

EPA Announces Awards

With a total registration of 180 editors and publishers the Evangelical Press Association held its biggest convention yet at the 13th annual meeting in Chicago, January 24-25.

In the annual magazine awards competition the top honor of "Periodical of the Year" went to *Teach,* which had also taken first place in the Sunday school periodicals division. It is edited by Cyrus N. Nelson and is published quarterly for Sunday school teachers and workers by the Gospel Light Publications, Glendale, Calif.

Other winners were: general periodicals—*Moody Monthly;* denominational—*The Free Methodist;* Sunday school—*Teach;* take home—*High;* missionary—*Missionary Banner;* youth—*His;* unclassified—*Transmitter;* most improved format—*Good News Broadcaster* and *Young Ambassador. United Evangelical Action* placed second in the most improved format and third in the general magazine competition.

Re-elected as officers were Joseph T. Bayly, of Windward Press, Phila., Pa., president, and Robert Cunningham, editor of *The Pentecostal Evangel,* vice president. Other officers named included William Boyle, *Moody Monthly,* Chicago, treasurer; Helen Hull, Light and Life Press, Winona Lake, Ind., secretary; and William J. Peterson, *Eternity,* Phila., Pa., and J. Raymond Knighton, *Christian Medical Society Journal,* Chicago, as advisor members of the executive committee. Larry Ward, vice president of World Vision, Pasadena, Calif., continues as executive secretary of EPA and director of E. P. News Service. The EPA also welcomed as new members sixteen periodicals with a combined circulation of 1,720,000 and one new publisher member.

Lewd Photo Ring Smashed

The former postmaster general, Arthur Summerfield, recently announced the smashing of the largest lewd photo ring discovered in the history of the Post Office Department.

Indictments were returned by a federal grand jury in Chicago against 500 homosexual men who had been preying on teen-agers. Organized as a club which violated the obscenity laws, its

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many members included prominent professors, teachers, professional men, business executives and government employees.

The target of the club appears to have been young boys, aged 13 or older. "The mail recovered by postal inspectors was as lewd as any seized in the history of the postal inspection service," said the former postmaster.

The continuance of this fight against smut was assured as J. Edward Day, the new postmaster general, announced that the Post Office is planning the "toughest crackdown ever conducted" against those who use the mails for pornography. Little publicity will be given to this anti-obscenity drive and the only public statements made will be about results achieved and convictions obtained, he said.

Challenge to Broadcasters

Reforms undertaken in the broadcasting industry in the past year have brought new opportunities to religious broadcasters Senator Vance Hartke (D.-Ind.) told the annual convention of National Religious Broadcasters in Washington.

As a result of the recent congressional investigations, he said, there is an increased respect for broadcasting in general as well as a higher level of programming. Because of this religious programs have more competition and must do an equally effective job of presenting their message. NRB members were urged to put the latest techniques of communication to work in selling the message of Christianity "just as effectively as Jesus used the simple tools of His day."

In a special resolution the group took a firm stand against the crime and brutality in current television programming. The broadcasting industry was challenged to eliminate "immoral or obscene shows which portray depravity or lack of virtue and contain lewd, profane and libelous language." The religious broadcasters also criticized sharply the many movie ads on TV which portray "the most immoral and violent scenes in these reprehensible shows."

Dr. Eugene R. Bertermann, president of the NRB, greets the Honorable LeRoy Collins, former governor of Florida and new president of the National Association of Broadcasters, who addressed the NRB convention.

news in brief

Missionary Medical Convention: the second international convention on Missionary medicine will be held on the Wheaton, Ill., College campus, Dec. 26-29. More than 2,000 medical missionaries, doctors, dentists, nurses and students are expected to attend this event sponsored by the Christian Medical Society.

Mission Paper Enters 40th Year: the *Latin American Evangelist*, the official magazine of the Latin America Mission, has entered its 40th year of publication with a new and larger format. Scheduled for the future are more articles on missionary problems in Latin America.

YFC Teen Team to Near East: the first Youth for Christ International teen team left in February for a six month tour of the Near East and Europe. Led by Wendell Collins of the YFCI staff, the team will conduct youth evangelistic meetings and train national Christian teens in methods of youth evangelism.

Heard in Red China: KSBU, the Far Eastern Broadcasting station in Okinawa, has had reports from Red China that it is being heard there. The station beams its programs to the Chinese mainland with a 100,000 long wave transmitter.

Spanish Churches Reopened: government officials have authorized the reopening of the Baptist church at Seville as well as a Plymouth Brethren chapel. These churches were ordered closed by the Spanish police. This move comes after two years of effort by the Baptist World Alliance to obtain a softening of limitations placed on religious liberty in that country.

1,300 Successive Broadcasts: the Jewish evangelistic radio program, Message to Israel, which is directed by Coulson Shepherd, has completed 1,300 successive broadcasts without interruption. It is heard in the four largest cities in the United States and by shortwave in the land of Israel.

Antenna System Nears Completion: Trans World Radio, the missionary radio station in Monte Carlo, is rapidly completing its new curtain type antenna system. It will enable a worldwide outreach for this station which has already been on the air with its 100,000 watt transmitter since last October. The early response from English language listeners has already doubled.

Newspapers Support Freedom: the Venezuelan Newspaper Association has editorially attacked a priest for opposing that country's liberal policies and democratic institutions. The association accused him of abusing his religious office. The editorial was interpreted by some Protestants as an indication of improved Protestant-Catholic relations.

Baptist Growth in Cuba: Southern Baptist leaders have reported that their work is flourishing despite severe tensions in Cuba. A recent evangelistic crusade resulted in 2,192 professions of faith. "If this trend continues," said a Cuban pastor, "this will be the best year Cuban Baptists have ever had." Full religious freedom was reported along with many evidences of widespread spiritual hunger.

Christian Witness Crusaders: a new group, the Christian Witness Crusaders, was organized in El Monte, Calif., for the purpose of evangelism through personal testimony and Christian literature. Their goal according to Dr. William S. Deal, president, is to reach one million people for Christ in the next five years through this means.

Warning to Greeks: the Greek Orthodox Church is urging its people to burn all evangelistic material distributed by the American Mission to Greeks which is headed by Rev. Spiros Zodhiates. Through his efforts evangelistic messages have been inserted as paid advertisements in some 100 of that country's newspapers and magazines.

Attack in Tanganyika: an Assemblies of God Missionary, Rev. J. Paul Bruton, and an African student pastor, were attacked by mob at a mission church in northern Tanganyika. The attack came in the midst of a sermon on "Love Your Enemies" during which the missionary advised his parishioners not to use violence under any circumstances.

SWIM Program Launched: a new Summer Workshop in Mission (SWIM) has been launched by the Christian Reformed church for its young people. Through this means young folks will spend their summer in a supervised missionary training program doing evangelism, helping in hospitals, camp work, conducting Bible schools and other projects.

A Swede and an Ethiopian were chosen to serve in administrative posts in the Lutheran World Federation's Broadcasting Service in Ethiopia. They are Thorsten Manson of the Swedish Evangelical Mission who will become business manager and Hagos Legesse from the Addis Ababa Chamber of Commerce who will be administrative assistant.

Home Mission Fields: the United Lutheran Church in America plans to enter 70 new home mission fields in 1961, the denomination's Board of American Missions has reported. Dr. Donald L. Houser of New York, board executive secretary, said that 13 new fields already have been entered so far this year. He further stated that the board has extended calls to 45 pastors and seminarians to start mission churches in 17 states and four Canadian provinces.

Pictured here is the executive staff of the National Association of Evangelicals at their first national staff retreat which was held at Glen Eyrie, the Navigator headquarters in Colorado Springs. Purpose of the meeting was to share ideas in Bible study, prayer and to plan the NAE program for the future. Shown from left to right (back row) Wilmer Brown, northwest region, Allan Small, director of EFMA purchasing service. Dr. George L. Ford, executive director of NAE, Dr. Clyde W. Taylor, secretary of public affairs, Floyd Robertson, chaplain's commission, Fred Ferris, international relations, Don Gill, assistant secretary of public affairs, Mahlon Macy, director of development, (opposite post) Al Taylor, eastern region, George Daley, Great Lakes region, Ron Arnold, northwest region, Walter Penner, southwest region, (in front) Milton A. Regier, editorial assistant for Action magazine, Charles J. Anderson, midwest region, Wendell Rockey, director of world relief. Not shown is Stan Mooneyham, editor of Action, who took the picture.

missions

Costa Rica Crusade Underway

The Latin America Mission's program of "evangelism-in-depth" which proved so successful in Nicaragua last year has now gotten underway in Costa Rica.

It was begun in October as some 350 evangelical leaders met for an all-day and all-night retreat which was climaxed in long sessions of prayer and confession. At the first public meeting of the event on Reformation Day hundreds were turned away from the Teatro Reforma in Costa Rica's capital city. Though street meetings are banned, so many enthusiasts stayed outside that a local pastor preached an evangelistic sermon—with the local police helping to control traffic.

More than 4,000 believers enrolled in a special course of study to prepare for evangelistic activities while 1,000 prayer groups were formed to ask God's blessing upon this venture. During January heavy emphasis was placed on house to house visitation with free literature being supplied by the American Bible Society and Moody Literature Mission.

Special efforts are planned to reach children in Bible clubs, vacation Bible schools and evangelistic rallies while the university students plan to distribute New Testaments to the entire student body and Bibles to professors.

GLOBAL

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71 Countries served – 776 Missionaries – 11,933 National workers – 11,901 Churches and preaching points – 949,034 Foreign members – 68 Bible schools – All offerings sent to missionaries through the Foreign Missions Department are dispersed as designated – The emphasis overseas is on the establishment of indigenous churches on every mission field – GLOBAL CONQUEST, the new "crash" program of the Assemblies of God, emphasizes literature, training of national workers, evangelism in strategic centers – Write for your free copy of GLOBAL CONQUEST magazine – today.

J. Philip Hogan, Executive Director

THE FOREIGN MISSIONS DEPARTMENT

434 West Pacific Street Springfield, Missouri

CONQUEST

Youth leaders are working on projects to reach Costa Rican young people because more than half the population is less than 17 years of age.

Campaigns to reach jails, hospitals, women, professional classes and other groups will be followed by careful follow-up programs. Serving as national coordinator for the movement is Juan M. Isais.

Unrest and New Doors

Despite great unrest in Vietnam with the recent sporadic outbreaks of fighting missionary work is continuing to advance. The Madurese people in East Java are getting a resident missionary for the first time.

The violence in Vietnam is felt primarily in the rural areas. Highways are often dangerous at night and each month Communist infiltrators are killing several hundred people. A native Christian and Missionary Alliance was tortured and killed in one area.

Though missionary work might well be curtailed under these circumstances every Protestant mission in Vietnam is advancing. The World Evangelization Crusade has a goal of 70 missionaries for Vietnam while the Mennonites, Southern Baptists, the Navigators and Orient Crusades are all adding to their forces. Dr. Richard Pittman of Wycliffe Bible Translators expressed his mission's policy in the words of Eccl. 11:4 "He who observes the wind will not sow; and he who regards the clouds will not reap." Thus motivated Wycliffe is bringing in twelve new missionaries by May of this year.

Establishing a station in Bondowoso, East Java, are Mr. and Mrs. Keith Browning of the World Evangelization Crusade. They will work among the three to four million Madurese who have emigrated to East Java because the poor and rocky soil on the island of Madura makes farming most difficult. That island has a population of two million with no more than about ten Christians among its tribes people.

Missionaries Leave Congo

Missionaries were being forced to leave the Kivu and Orientale provinces of the Republic of Congo late in January. Primarily affected were the Conservative Baptists, the Africa Inland Mission and the Berean Mission who had a combined total of 190 missionaries in that area.

At the base of the trouble seemed to be the dispute between the pro-Lumumba forces and those loyal to President Kasabubu. The pro-Lumumba forces attacked the Belgians living in some of the larger cities in that area and occasionally harassed missionaries. Advice to leave was given by the State Department as well as African Christians who feared for the lives of missionaries.

Dr. Milton J. Baker, foreign secretary of the Conservative Baptist Foreign Mission Society, said that all of their missionaries would leave the Congo. Many of them would be coming home on furlough while others would be assigned to other fields. They would re-enter the Congo, he said, when things become more stable.

Still strife-ridden and suffering greatly from the "scorched earth" devastation of tribal warfare was the Kasai district of the Congo. There ex-

FRONTIERS FOR CHRIST in Germany

Another quarter-million German Gospels are now being prepared for distribution in PTL's spring campaign in the great city of Hamburg and among the 400,000 men of West Germany's armed forces. With tension rising again over Berlin the need of Germany is urgent. Again the friends of PTL are urged to help keep the supply of Gospels and Testaments flowing as our teams open new fronts in **Operation Western Europe.**

INTERNATIONAL DIRECTOR **ALFRED A. KUNZ** 49 HONECK ST. ENGLEWOOD, N. J.

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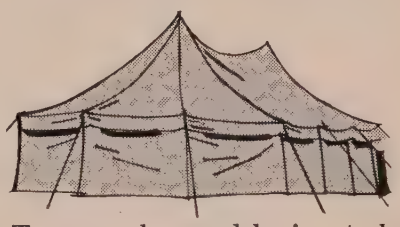

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perts believe that one third of the children will die from starvation unless adequate foods and medicine is soon forthcoming. An outbreak of "kwashiorkor" disease which is caused by a nutritional deficiency greatly complicated the task of giving relief. Known locally as the "red-hair sickness" it causes the body to swell and lose color.

Giving aid and distributing food was the Rev. Archie Graber, a Congo Inland Mission missionary on loan to the Congo Protestant Relief Agency. Though $50,000 was granted for emergency relief and half a million was being sought it was estimated by UN experts that at least $3 million would be required to alleviate famine in the Congo.

Workshops For Missionaries

Several special summer workshops for missionaries on furlough and prospective missionaries will be offered in the Chicago area.

Wheaton College, Wheaton, Ill., will be offering its fifth annual Summer Institute of Missions from June 13 to July 21. Courses will be offered on both the graduate and the undergraduate levels in such areas as Christian education, missionary trends, missionary evangelism and modern religious cults.

Dr. Charles Eshelman, the coordinator of the institute and dean of Messiah College, will teach courses in missionary evangelism, missionary trends and mental health. Among the other faculty members will be Dr. Don Hillis, home director of The Evangelical Alliance Mission, Dr. Merrill C. Tenney, dean of the graduate school at Wheaton, and Dr. Eugene M. Harrison, professor of missions and evangelism at Wheaton.

At the Moody Bible Institute in Chicago two special workshops for missionaries will be held. The first is the missionary literature workshop which is conducted by Moody Literature Mission in cooperation with Evangelical Literature Overseas. It is held June 19-July 7 and will cover all phases of missionary literature writing, production and distribution. Among the instructors will be James Johnson, former editor of the *African Challenge,* Robert Walker, editor of *Christian Life,* and Harold Street, director of Evangelical Literature Overseas.

A workshop on missionary Bible institutes will be conducted at the Moody Bible Institute, July 10-28, by Harold R. Cook, instructor of missions. It will cover the place and purpose of the Bible institute on the mission field as well as specific problems relating to that ministry. Assisting Mr. Cook will be members of the Moody faculty and missionary educators on furlough.

Workers Needed For Home Missions

The need for more new workers to reach some 15,000 churchless communities in this country was reported at the National Home Missions Fellowship conference in Chicago recently. Also noted was the rapid growth of Mormonism in various areas of the West as well as increasing Catholic activity in the South.

Meeting at this year's conference in Moody Church were approximately 135 home mission workers from 20 states and provinces. The overall membership of the organization now stands at

450 with 50 different home missions represented. Newly elected as chairman of the group was the Rev. R. Jack Drake, director of the Navajo Mission, Farmington, N. M.

A big problem facing home missions, said Rev. Gerald S. Hobart, national field secretary, was to raise enough support for urgently needed new workers. Great opportunities exist, he said, in children's work, in the Pacific northwest and in opening closed churches.

world-wide

Evangelicals Under Red Pressures

Strange new pressures on evangelical missionary work around the world are being exerted by the Reds.

The latest is an attack on Conservative Baptist missionaries in Brazil in a Communist newspaper published there. A "roving reporter" toured the state of Piaui and visited with a number of missionaries in several cities. His story was published under the headline, "Yankee Invasion of Piaui" and took the whole back page of the newspaper. The article accused the missionaries of being the vanguard of an imperialist invasion whose job it was to send back information to the US in preparation for an invasion.

In Tokyo where preparations are now underway for the big city-wide evangelistic campaign sponsored by World Vision the major opposition has come from a leftist liberal element in the United Church. Their accusation of the evangelistic effort is that it is an anti-communist movement sponsored by the American government. The opposition participated actively in the recent anti-American demonstrations last fall.

Closer to home Fidel Castro has now taken the word "God" from the Cuba's judiciary oath and is distributing a pamphlet which aims to undermine the religious faith of a predominantly Catholic people. The booklet attacks the Church strongly and is meeting with opposition from Cubans who were earlier supporters of Castro.

Polish authorities are also taking an increasingly hard line against the Catholic Church. A Warsaw Radio broadcast accused the Church of violating the church-state agreement of 1956 by seeking to sabotage the "state-organized festivities" in connection with the 1000th anniversary of the Polish state. The Reds also scorned the Catholic assertion that Poland would not have survived as a nation without help from the church.

Denies Persecution of Protestants

A Roman Catholic editor denies that there is persecution of Protestants in Spain in a recent issue of *Ecclesia*, the weekly organ of Spanish Catholic Action. His article was inspired by world reports which "periodically lash Spain with the accusation that she persecutes Protestants."

"Radio stations, agencies, and newspapers in Australia, Canada and the United States," he said, "carry news about the mental cruelty on the part of Spanish Catholicism and the difficulties experienced by Protestants in getting

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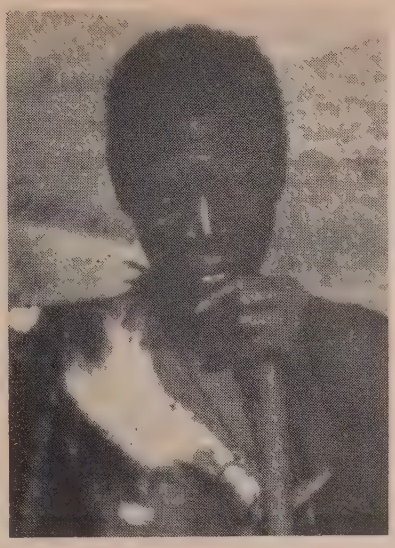

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married, having schools, seminaries, or cemeteries, preaching or opening chapels. The violence of the publicity hurricane is usually impressive."

Because of the wide differences among Protestants, he said that to ask for schools is to ask for one for each group, which is both incompatible and irreconcilable. The Protestant population of Spain was estimated at "between 15,000 to 18,000 by this Catholic source.

An indication of a more tolerant attitude of Catholics toward Protestants was noted in Colombia where a newly appointed cardinal said that "Lutherans and Episcopalians show no anti-Catholic bigotry and live on good terms with their Catholic neighbors. However, other Protestants have sometimes insulted Catholic religion and this has aroused popular indignation." The practical effects of this were felt by a Presbyterian missionary returning to Colombia who found much greater freedom for Protestants in his area than when he had left.

Churches Hard to Find in Red China

"One has to search for churches and Christians with microscope" said a former German missionary to China who had returned from a trip to that land.

The church is still comparatively active in Shanghai, even though the number of parishes there has dropped from 200 to 20 since the Communists came into power, said Frau Gerda Buega, the former missionary. A Methodist minister there told her that three services are held in his church each Sunday and that each is attended by some 300 persons.

In other towns, Frau Buega reported, only one Sunday service is generally conducted with seldom more than 60 people in attendance. While there were 65 churches in Peking in 1957, now only four congregations meet regularly.

She confirmed earlier reports that pastors generally work in factories, some full-time. She also met some Christians who had responsible positions. But they were only tolerated as a minority group and did not have the status which is given to Communist party members.

Leave Mar Thoma Church

A decade of tensions between "evangelical" and "orthodox" factions of the Mar Thoma Syrian Church of Malabar, India, culminated in the formation of a new church body. The new church is known as the St. Thomas Evangelical Church of India.

Though invited to make suggestions for reform within the Mar Thoma church the separatists declined and formed their own group because they were "unable as clergy to teach the Bible and the Christian faith under the existing conditions."

The constitution of the new group described it as "a gospel-owning Episcopal church." It accepts the Nicene Creed, Sunday observance, baptism of infants and adults, the Holy Supper and stressed its main purpose as evangelism.

The Mar Thoma Church which branched off from the Orthodox Syrian Church of Malabar over a century ago traces its apostolic succession back to the Apostle Thomas.

denominations

MCC Increases Relief Budget

An increased budget for overseas relief was approved by the Mennonite Central Committee during its annual meeting held in Chicago, January 20-21.

The new budget of $502,000—representing $72,000 more than 1960 contributions is part of a total overseas budget of $771,000. This increase was necessitated because of recent demands for assistance to Congolese and Algerian refugees and Jordanian Bedouins along with increased assistance to Mennonite converts in Indonesia.

MCC relief operations in Europe reflect the changing economic status of that continent. Material aid is given primarily in West Berlin and in Vienna which serves as the center for a parcel relief program to Hungary, Yugoslavia and Poland. Cooperative efforts with European Mennonites for relief programs in Algeria, Crete and Morocco are being planned and arranged.

Mennonite relief efforts in the Near East center around the Arab refugees in Jordan. In India, Korea and Hong Kong emergency relief is being continued to meet acute needs while in Indonesia efforts are being made to strengthen economic base of the Mennonite mission church there.

Dr. H. Clair Amstutz, chairman of the Mennonite Mental Health Service, noted that Mennonite mental hospitals are increasing in strength and in depth. There is a steady expansion of facilities as well as an upgrading of staff and service.

Set Goals For Growth

High goals for growth have been set by two of the nation's fastest growing denominations. They are the Southern Baptists who plan to start more than 4,000 missions and churches during the coming year and the Assemblies of God who have set a goal of 300 new churches in one year.

The Southern Baptist goal for this year is part of a larger plan to start 30,000 missions and churches by 1964. Already more than 10,000 have been started and denominational leaders feel that they are making steady progress toward their goal.

The Assemblies of God who established 204 new churches during 1960 had their greatest growth in their Latin American branch with its 20 new churches. This denomination's previous record was set in 1956 when they opened 292 new churches.

inter-church

Explore Manpower Potential

The great potential of trained manpower for church vocations among retired servicemen was explored at a convention held early this year in Washington. Participating were denominational leaders, the military chaplaincies as well as Floyd Robertson of the NAE chaplains commission.

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It was estimated that 180,000 military personnel will be eligible for retirement in the next three years, having given 20 or more years of service to their country. Many of these, it was pointed out, have a strong religious interest and offer a great potential of usefulness in such roles as camp directors, youth workers, administrative officers and clergy.

The conference highlighted the fact that the military man of today offers maturity, skill, training and travel, knowledge of foreign languages and administrative abilities. The challenge was to put such potential manpower to effective use in the church.

Urge Aid For Church Schools

The long controversy over public aid to church schools was brought into focus again by Cardinal Spellman's recent demand for public funds for church schools. To deny them aid would be to discriminate against "Lutheran, Baptist, Catholic, or Jewish parents—Americans all" said the prelate.

Quick to answer were the Lutherans who asserted, "Let Cardinal Spellman speak for himself. He does not speak for us Lutherans," according to Dr. Oswald Hoffman, director of public relations for the Missouri synod of the Lutheran church. "We Lutherans would not feel discriminated against if federal funds were appropriated for public schools only," said Hoffman. "In fact, we think federal assistance, if there has to be such assistance, should be restricted to public schools."

Another proposal to give $200 a year to all students attending private colleges and universities — including church related schools—was suggested by the New York state board of regents. To avoid conflict with laws barring sectarian aid the grants would be made directly to the student. This would be an indirect aid to private schools.

At the same time a flagrant example of Catholic control of education in Canada illustrated what might happen here. There an official of the Ottawa archdiocese warned Catholic public school trustees that absolution would be denied them if they insist on making Catholics pay taxes to public school boards instead of to separate (Catholic) boards.

Overseas Relief Increases

Giving for overseas relief by American religious and voluntary groups increased 16 per cent during the first six months of 1960 over the same period a year ago. The total value of food, clothing and other supplies distributed abroad amounted to over $117 million according to a report from the International Cooperation Administration in Washington.

Included in the distribution was almost one billion pounds of food, valued at $61 million, which came largely from U. S. surplus food stocks. Nearly 23 million pounds of textiles and clothing valued at $26 million and $3 million worth of medical supplies were sent abroad.

The largest agency for overseas relief was the National Catholic Welfare Conference which sent some $60 million worth of aid overseas during the first

half of the year. Second largest was the Church World Service which sent approximately $14 million of relief abroad. About half of this consisted of surplus food donated by the American government.

Evangelical relief agencies which sent supplies abroad included: American Mission to Greeks, $193,125; Assemblies of God Foreign Service Committee, $74,950; Mennonite Central Committee, $911,071; National Association of Evangelicals World Relief Committee, $353,158.

education

Schools Plan New Campuses

Two midwest schools recently announced that they will be moving to new campuses shortly while the oldest Bible college in the South is now celebrating its 50th anniversary.

Taylor University which has been located at Upland, Ind., for the most of its more than 100 years will relocate at Fort Wayne, Ind., according to a recent action by the Taylor board of trustees. Representatives from the new community have pledged to raise over $1.5 million over a three year period for the support of the school.

The Northern Baptist Seminary which had earlier planned to stay near downtown Chicago will also move out to the suburbs. Though no new site for the school has as yet been announced this change is necessitated because of the deteriorating condition of the neighborhood.

The Toccoa Falls Institute which was founded by the late Dr. R. A. Forrest in an old summer hotel is now celebrating its 50th anniversary. This Georgia school is the oldest accredited Bible college in the South and was begun by a $10 investment on a $25,000 deal. Present assets of the school are estimated at $1.2 million while the enrollment stands at 342 students. The school's current project is to build a new dormitory for 200 men as a memorial to its founder.

On the Campus

A special series of conferences to prepare Christian high school seniors to serve God on secular campuses will be held during June and July at Mound, Minn. Joint sponsors of this venture are Youth for Christ which works among high schoolers and Campus Crusade for Christ, an organization that works among college students.

A church youth workers conference will be held this summer in conjunction with the 17th annual Youth for Christ convention at Winona Lake, Ind., from July 3-7. It will be led by Rev. Mel Johnson of Minneapolis, Minn., who will be assisted by members of the YFC staff of experienced youth specialists.

WMUU, the radio voice of Bob Jones University, Greenville, S. C., recently was granted an increase in power from its present 1,000 watts to 5,000 watts by the Federal Communications Commission.

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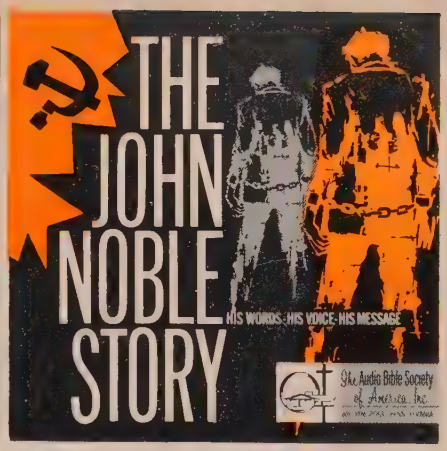

Born in Detroit, Michigan, John Noble was trapped in Germany during World War II. In 1945 he was falsely arrested by the Soviets and later deported to the dreaded Soviet Arctic slave camps. Surviving nearly ten years of brutal, satanic Soviet slavery, he is one of few American citizens ever to see the true and undisguised face of Communism in Russia. To keep his promise to those still in Soviet slavery, he has traveled throughout every part of America personally telling his story. As well, he has appeared before national radio and television audiences and various Congressional committees, and is the author of two books, "I Found God In Soviet Russia" and "I Was A Slave In Russia". Now on this 33⅓ r.p.m., hour long record, Mr. Noble, who is introduced by the concert and record artist, John Webb, brings you his story — a message which should shake the "Free World" out of the complacency and indifference prevailing today.

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personalia

Newly elected as president of Canadian Nazarene College is **Rev H. Blair Ward** of Scarborough, Ont. He succeeds Dr. Willard H. Taylor, who has accepted a position on the faculty of the Nazarene Theological Seminary in Kansas City, Mo. Mr. Ward has been superintendent of the Central Canada district of his denomination and prior to that served for 25 years as a pastor in Canada and the U. S.

Hugh R. Murchison, a Los Angeles investment banker and stock broker, was honored recently for his 20 years of leadership at the Union Rescue Mission in that city. As president of the board of directors he has guided that mission's growth to become the largest of its kind in the country. Last year it helped take care of some 300,000 unfortunates.

Rev. Eugene Bradford was recently appointed as executive secretary of the Westminster Theological Seminary, Phila., Pa. He succeeds the late Rev. Robert S. Marsden, who died last October. He is a graduate of Wheaton College and Westminster Theological Seminary and has held four pastorates in the East and the Midwest.

Sir Francis Ibiam, a Nigerian doctor and educator, was named governor general of East Nigeria. He has been honored by Queen Elizabeth and is highly respected for his outstanding Christian testimony.

Miss Mary Fletcher, a missionary-nurse in the Congo with the Conservative Baptist Foreign Mission Society, was killed in a car accident on Dec. 19, less than two months after returning to the field from her second furlough.

Robert Kraning of Los Angeles has been appointed the first full-time Youth for Christ director for Salt Lake City, Utah. This new YFC work was begun

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by several teen-agers who attended the YFC convention in Washington, D. C. in December, 1959.

A Wheaton College professor of sociology, **Dr. Gordon S. Jaeck,** served as a delegate to the White House Conference on Aging in Washington D. C. He represented the college as well as the National Association of Evangelicals social action commission. Sessions dealt with goals for better opportunities for the older citizens of this country.

Two church leaders currently on a tour of Ecuador and the West Indies are the **Rev. Clarence I. Birkey,** president of the Missionary Church Association, and **Rev. Tillman Habegger,** the denomination's foreign secretary.

A former missionary in Panama, **Isaac Perez,** has been named associate superintendent of religious education for Southern Baptist missions in Panama. His task will be to help Panamanian Baptist churches establish educational programs.

After more than 30 years work by **Rev. John Hall,** an Assemblies of God missionary in West Africa, the entire Bible has been translated into Mossi, the language of Mossiland which is located in the Upper Volta region of the dark continent. This means that the Bible is now translated into slightly over one-third of the world's languages.

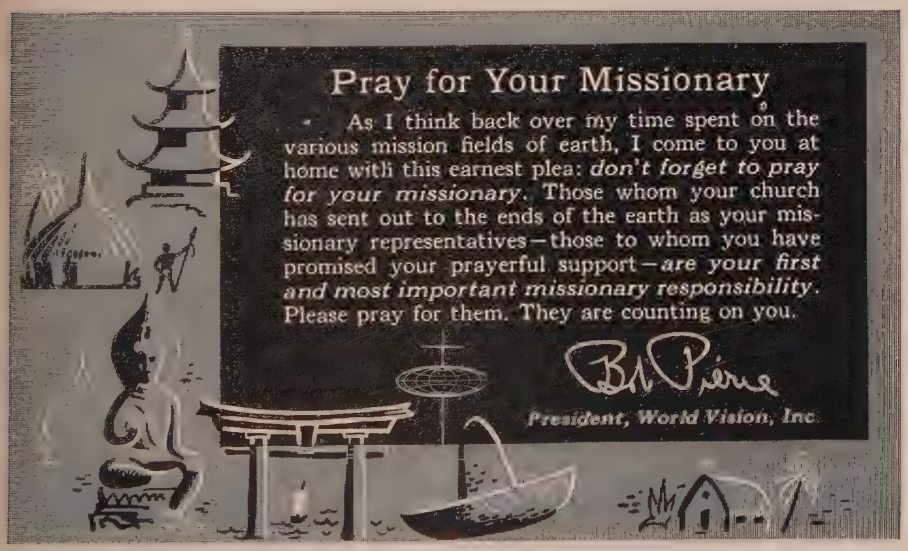
William G. Nyman, 76, former secretary of the Wycliffe Bible Translators, died January 10, in Glendale, Calif. A former Chicago lumber merchant, he had served on the Wycliffe board since 1942. He was also member of several other mission boards as well as the Bible Institute of Los Angeles, and the Church of the Open Door.

Three representatives of the Christian Medical Society left late in January for a month's tour of medical mission work in Africa. They are **J. Raymond Knighton,** executive director of the Christian Medical Society, **Dr. G. Hemwall,** physician from Oak Park, Ill., and **Dr. C. Everett Koop,** professor of surgery at the University of Pennsylvania. In addition to their survey of medical missions they will explore the possibility of how Christian doctors can be used in foreign government medical services and teaching institutions.

Dr. Sterling M. McMurrin, prominent Mormon layman, was named as the new Commissioner of Education in the Department of Health, Education and Welfare. He formerly was professor of philosophy and academic vice-president of the University of Utah.

Benjamin P. Browne, the former director of publications for the American Baptist Board of Education and Publications, has been named as president-elect of Northern Baptist Theological Seminary in Chicago. Presently the acting director of the school, he will begin his two year term next September.

Cornelius Keur, the head of the Christian Broadcasting Association and operator of KAIM AM and FM in Honolulu, recently was chosen to serve as president of the Hawaiian Association of Radio and TV Broadcasters.


Pray for Your Missionary
As I think back over my time spent on the various mission fields of earth, I come to you at home with this earnest plea: don't forget to pray for your missionary. Those whom your church has sent out to the ends of the earth as your missionary representatives—those to whom you have promised your prayerful support—are your first and most important missionary responsibility. Please pray for them. They are counting on you.
President, World Vision, Inc.

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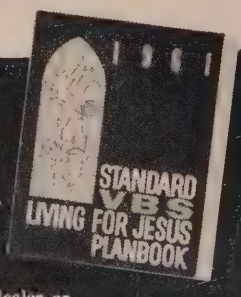

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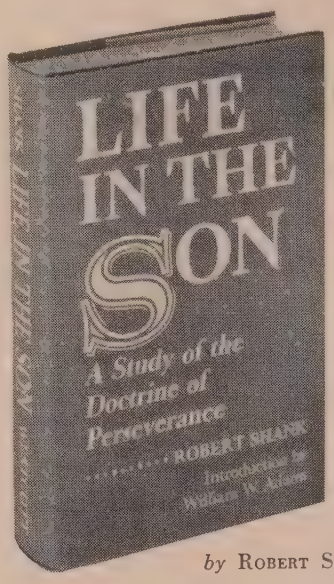

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

For most of two years I have been attempting to answer your questions month by month. This month I would like to ask one.

What is the greatest problem that faces those of us interested in Sunday school during the significant sixties?

The greatest problem we face is to get people at every level to realize the place, the importance and the potential in the Sunday school to accomplish the task of evangelism and Christian education in today's world.

Broadly speaking, the church has, for the most part, "put up with" the Sunday school. The department of Christian education in the best of our Christian schools today must "fight" for its very existence. Pastors, nationwide, have delegated Sunday school to tenth on their list of important things. Is it any wonder the average church member has not placed any great significance to Sunday school? Is it any wonder most teen-agers feel that Sunday school is basically for "kids"?

All this in the face of the fact that no institution has done so much for so many with so little.

All this in the face of the fact that more people are brought into the church through the Sunday school than by any other agency.

All this in the face of the fact that the Sunday school has the organizational structure to evangelize the community and, having reached some, to teach them the Bible, the Word of God, that changes lives.

People who are continually admonished to serve the Lord, yet never shown or taught how, become frustrated. Sooner or later this frustration turns into indifference.

Most Christians in their early years are interested, enthusiastic, willing to work and anxious to be taught. Ten years later it is a different story. Who has failed? The convert? You say, certainly not. The church? At least in part. But why? The big answer is *leadership.* The church will be molded and guided by its leaders. The pastor is the key leader in the local church. Then can we ask, is it the pastor's fault? Not altogether. Where did he get his ideas, his training?

We go back to the colleges and seminaries, that are too often manned by men who live in an ivory tower.

The curriculum has been planned by men, who, too often have never pastored a church.

Do you see how a few key people in strategic spots determine what happens to millions of people?

What happens in the church—perhaps your church—in the next ten significant years will be decisive. But what takes place in the Sunday school will determine more than anything else what is going to happen in the church.

record reviews

■ "AMERICA'S PSALM SINGER" departs from his repertoire of psalms to the more standard hymns and gospel songs which are the bread and butter of his ministry as musical evangelist in the album, *The Voice of Paul McNutt*. A Christian Faith release (PM-7083).

A Name I Highly Treasure, His Love, My Wonderful Lord, He'll Take You Through, He Never Has Failed Me Yet, Blessed Assurance, I Asked the Lord, A Child of the King, Ten Thousand Angels, I Feel Like Traveling On, Satisfied, The Unveiled Christ.

■ ANOTHER ALBUM featuring the songs of evangelism by an artist who is an evangelist is *William Stevens . . . Baritone*. Also a Christian Faith release (WS-1451).

Singing, Nothing Between, If I Gained the World, Only Believe and Live, He's Looking for You, Day by Day, Under His Wings, The Ninety and Nine, Trusting Thee More, It May Be Today, Harbored in Jesus.

■ WE HAVE recently received two albums of religious music performed by singers well known in the field of popular music. Both are tastefully done and we are glad to be able to recommend them.

Connie Haines Sings of Faith, Hope and Charity (RCA-Victor, LPM-2264) is the first one of these. Her children, Kimberly and Bobby, join their mother on "Jesus Loves Me."

Only Believe, Open My Eyes, God Loves Me, 'Tis So Sweet to Trust in Jesus, Whispering Hope, Jesus Lover of My Soul, Trust and Obey, Wonderful Peace, Wonderful Story of Love, Moment by Moment, Leave It There, Jesus Loves Me.

Hallowed Be Thy Name (Capitol, T1466) is the other one of these and features the voice of Gordon MacRae.

Beautiful Isle of Somewhere, Jesus Loves Me, Nearer My God to Thee, Onward Christian Soldiers, The Birthday of a King, Twenty-third Psalm, Abide with Me, The Little Brown Church, Rock of Ages, Holy Holy Holy, Hallelujah Chorus, The Lord's Prayer.

■ QUARTET SINGING with an infectious spirit is featured on the new Claiborne Brothers album, *On Tour* (Cornerstone Records, CB-703). Adding to the variety of the album is the background with guitar, piano, bass and accordion.

How About Your Heart, Goodbye World Goodbye, I Saw a Man, The Perfect Will, In the Cool of the Evening, Then I Met the Master, Every Hour of Every Day, Look Away to Heaven, Down from His Glory, God Made a Way, He Knows Just What I Need.

■ ARTISTS GALORE, each one a musician in his own right, are found in a very fine album called *Morning Chapel Hour* featuring Wilbur Nelson and the Chapel Singers. In the various musical groups which are heard are the members of the Nelson family, Gloria Roe, Paul Gustafson, Beth Farnam, and others. A Word Records album (WST-8055-LP) in monophonic or stereo.

It Is Morning, When Morning Gilds the Skies, Where the Roses Never Fade, A Beautiful Life, Sooner or Later, Someone to Care, A Shelter in the Time of Storm, Healer of Broken Hearts, I'm Bound for the Kingdom, Joy of My Longing Heart, My Father Planned It All, O I Want to See Him, Heavenly Love, Chorus Medley.

■ ONE OF THE finest concert bands among small colleges may be heard on a new Zondervan release, *March Time with the Calvin College Band* (ZLP-560). One side of the album has parade-type marches and the other features marches of the concert type.

Here Comes the Band, Spirit of Pageantry, Illinois March, March Carillon, King Cotton March, Emblem of Freedom March, The New Colonial March, Americans We March, March Onward, Totem Pole March, On the Square March, Footlifter March, Calvin Commons March.

■ ONE OF THE most ambitious recordings we have seen in a long time is Ethel Barrett's *The Holy War* (Christian Faith, EB-2031), a dramatization with orchestral background adapted from the allegory by John Bunyan. Those who have admired Miss Barrett's story-telling (and this reviewer is in that number) will sit enraptured as she unfolds this story of the conflict of Christ and Satan for the possession of a human soul.

But the real worth of this album is not in its entertainment value, although there is considerable of this. It teaches great spiritual truth and these two records provide an hour of profitable—as well as enjoyable—listening.

■ THE Stamps-Baxter Quartet is one of the South's most popular musical groups and certainly one of the most prolific quartets when it comes to recordings. Their latest release through Word Records is *Over Yonder* (W-3090-LP), featuring songs about heaven.

Everything Will Be Just Right, I've Never Been Sorry, Jordan Is Calling, I've Been A Waitin,' Down Old Log Cabin Lane, Headin' for Gloryland, I Know His Blood Has Signed My Name, I Feel Like Shouting, The Golden Jubilee, I'm Winging My Way Back Home, He Had to Go to Calvary, Sunset, Travel On, Ev'rything Has Been Made Right.

■ *Heaven Can Be Yours* (Word Records, WST-8067-LP) is literally an evangelistic service on record featuring music and a sermon from Merv Rosell, one of the significant evangelists of today. The album title is also the title of the sermon which has been heard by over ten million people in 40 countries. The sermon occupies one side of the record while instrumental music by Rosell, Loren Whitney, Wanda Jones and Ralph Platt is on the other side.

Songs included are We Shall See His Lovely Face, Over the Sunset Mountain, Beyond the Sunset, Sweet Bye and Bye, My Home Sweet Home, The Pearly White City, Now I Belong to Jesus.

■ MUSIC in the western style with a refreshing vitality and sincerity will be found in an album by *The Three Sons Gospel Team* from Diadem Productions (DLP 122). The artists—Canadians all—play instruments as well as sing. One plays the guitar, one the accordion and the other plays the string bass.

Mansion Over the Hilltop, At the Foot of the Old Rugged Cross, We'll Talk It Over, If I Could Live Over, It's Not an Easy Road, At Eventide, Make My Life to Be, How Long Has It Been, Cleanse Me, Over the Sunset Mountains, Down Deep in My Heart, By the Still Waters, Take a Little Time to Sing.

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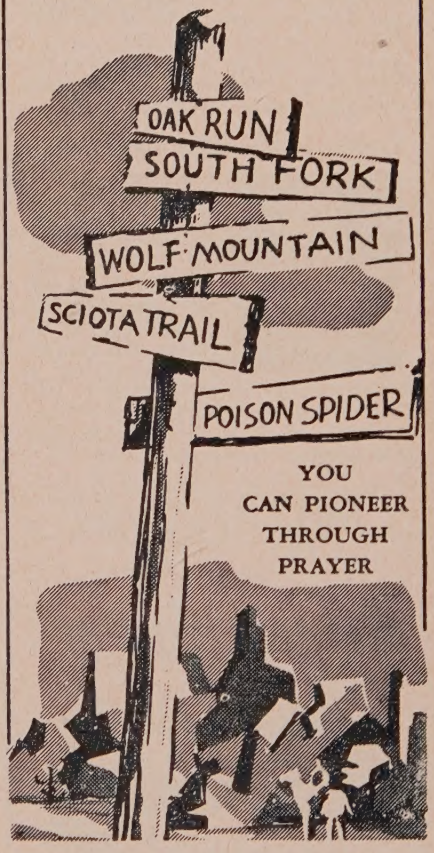

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Professor E. J. Young, Ph.D.

Scholarly precision, the enthusiasm of a linguist, and profound reverence for the Word of God mark the work of Dr. Young as author and teacher. His **Introduction to the Old Testament** is a standard text. **Thy Word Is Truth** champions the authority of Scripture. His commentaries show his teaching skill. In the classroom he communicates his zeal for Hebrew in a unique language laboratory course.

Professor Meredith Kline, Ph.D.

Was the second tablet of stone at Sinai a copy of the first? Examining the ancient Near Eastern setting, Dr. Kline says yes—with fascinating consequences for understanding the decalogue. His original and thorough study of biblical theology shows the focus of both Testaments on Christ. Samples of the fare his classes enjoy appear in the **Wycliffe Bible Commentary** on Job and Deuteronomy.

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Readers Say-

Church Inquiry Answered

To the Editor:

Last August you carried a story regarding the trouble in the First Baptist church of Wichita, Kansas, and mentioned that a court hearing was scheduled as the result of action filed by a minority which objected to the church withdrawing from the American Baptist Convention. What was the outcome?

MRS. RUTH E. HATCH
Los Angeles, Calif.

(Editor's note: Of the nearly 5,000 members which belong to this church, a minority group of 40 filed suit to keep the property in the American Baptist Convention. The case has not yet been set for a hearing. The majority group has filed with the court an answering brief to the suit against them.)

Protestant Leadership

To the Editor:

"The Neutral Protestants" by C. Stacey Woods in the January issue is another evidence that some of our leaders are waking up to what is wrong with Protestantism. For this evidence we thank God and pray that the awareness may spread far and wide, and with speed, for the time is short as we know.

As your writer states, not only are we not committed, because of a lack of inner convictions, but even worse, when we do have positive convictions we are not dedicated to them to the point of honest to goodness sacrifice in every area of our lives. We have become so enamored with the things that make for easy and pleasant living that we are not smitten when we live expensively and luxuriously while so much of the world is hungry, naked, sick and homeless, and without Christ or hope.

LOUISE B. REITZ
Elizabeth, N. J.

To the Editor:

I agree with "A Protestant Strategy for the Sixties" but I'm afraid you are missing a good part of why Mr. Kennedy was elected President.

We must not overlook or forget Labor's mouthpiece and propaganda machine, the Congress of Political Education (COPE). As a laborer and union member of more than fifteen years I know of what I speak.

As a Christian I cannot swallow what is handed out by COPE. They and others like them are leading us into socialism which to me is next to godless communism.

THOMAS B. AULT
St. Helens, Ore.

Churches Without Pastors

To the Editor:

To the pastor with degrees, experience and no church—how about starting a new work? Too many areas, especially new ones, have no church and people travel many miles to a good church.

Anybody can step into a going work but it takes real courage and faith to start a new one. Dear brother, don't sit back and weep. I'll tell you where you can start a new church if you can't find one.

WARREN A. REEDER
Hammond, Ind.

To the Editor:

In some cases where conservative pastors are in liberal denominations they are either too antagonistic or too willing to cooperate with liberals. Also, they often are not willing to start at the bottom when they transfer to a new denomination (Acts 18:3).

PAUL A. TALMAGE
Dupuyer, Mont.

To the Editor:

In my opinion the January issue of *Action* is the most vital you have ever published. God bless you and keep pressing on.

CORNELIUS R. STAM
Berean Bible Society
Chicago, Ill.

To the Editor:

Please send me 100 reprints of all of the study guides in the series, "The Christian Answer to Communism" as they are issued.

J. C. PEELE, M.D.
Kinston, N. C.

(Editor's Note: Reprints of all study guides in this series are available at 10c each, $1 a dozen or $7.50 per 100. Address your orders to United Evangelical Action, Box 28, Wheaton, Ill.)

Likes NAE and Action

To the Editor:

Just a note to say how much I enjoy *Action*. For several years I wanted to be part of an organization such as NAE, but didn't know where to find it. One Sunday Dr. Clyde Taylor spoke at our church and sold me completely on NAE, and I haven't been disappointed yet.

EDWARD I. LAYTON
Ferguson, Mo.

To the Editor:

Every time I go through the exchange magazines lately I think that I must write to compliment you on the good work you are doing. I always glanced through *Action*, but now I find myself reading it!

MRS. J. C. RAINEY, EDITOR
Message of the Open Bible
Des Moines, Iowa

To the Editor:

You have done a tremendous job in making *Action* a new and much more vigorous publication in its over-all appearance. Congratulations!

WILLIAM J. PETERSON,
MANAGING EDITOR
Eternity Magazine
Philadelphia, Pa.

CRUSADER'S BIBLE STUDIES

announces a plan for pastors

A FREE 'TRIP OF A LIFETIME' TO EUROPE AND THE HOLY LAND

You can help your people enrich their lives through Bible study while you enrich your ministry with **the trip of a lifetime** to Europe and the Holy Land.

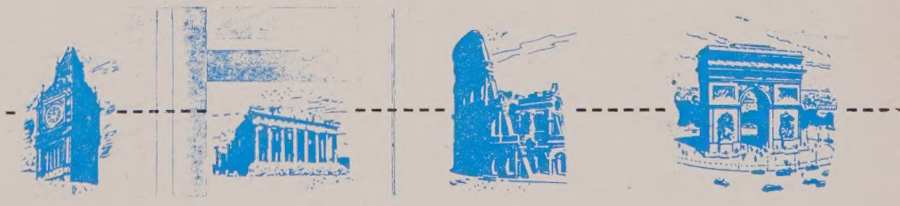
Any pastor can get an **all-expense paid** 21-day trip to the Holy Land simply by placing this proven Bible study program in homes in his community. Two plane-loads of Christian workers are going this spring. Now is the time to make **your** plans for 1962!

What Is Crusader's? It is a tested program of Bible study developed out of 23 years of extensive study on the part of the founder, Dr. R. O. Corvin. With the Bible as the textbook, every home becomes a classroom and every parent a teacher. It is non-sectarian—in use by people of over 40 denominations.

To get this all-expense paid **trip of a lifetime** you **do not** have to teach the courses, grade papers, take down payments, make collections, handle books, or invest a large sum of money. **All you have to do is secure enrollments on especially prepared cards, drop them in the mail. Crusader's does the rest.**

Write today for full information!

Dr. Ted W. Engstrom, president of Youth for Christ International, says about this unique plan: "It is a splendid program. The use of this carefully-prepared, Bible-centered material will be a great asset in families growing together in the grace and knowledge of our Lord Jesus Christ. Having visited extensively in the Holy Land on two occasions, I am much aware of the tremendous value of such a visit in the life of a Christian worker. I am happy to see the two tied together."



CRUSADER'S BIBLE STUDIES

4848 N.W. Tenth Street
Oklahoma City, Oklahoma

YES, Dr. Corvin, I would like to have full information on how I can help families take the Bible off the shelf and at the same time get a free trip for myself to Europe and the Holy Land.

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